THREE LINKS OF A GOLDEN CHAIN:

OR,

Three of the Principal Causes of Mans Salvation:

Viz.

God giving his Elect unto Christ, their Coming unto him, his Receiving of them.

Doctrinally Opened,

AND

Practically Applied.

As it was lately delivered unto the Church of God at *Great Yarmouth.*

By JOHN BRINSLEY, *Minister of the Gospel there.*

Luk. 14.17. *Come, for all things are now ready.*

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To all that call upon the name of *Jesus Christ* in the Town of *Great Yarmouth*.

(*Dearly beloved of the Lord*)

THis Text *being by an* unknown hand *put into mine, with an earnest request that I would in publick handle the latter part of it, I not knowing what* providence *there might be in this* Motion, *nor yet where to pitch upon a more useful* Subject, *undertook the whole* Verse, *which having passed through in the audience of some of you, I do now present to the view of you all. Whereunto I have been induced, as for the* furtherance of your faith, *by pressing and directing that greatest of Christian duties, your* coming unto Jesus Christ, *so for the confirming and establishing of you in the truth against some of those Errors of the Times, which having unhappily prevailed in some other places, begin also to creep in amongst you, I mean those of the* Universalists *and* Free-willers

lers (*as they are vulgarly called.*) *Against these* (*as I have heretofore, and that* (*through Grace*) *not without some successe done against some other*) *I have here* (*having a just occasion for it from the Text*) *born witnesse. And to this I shall desire you to hearken, that so you may not be carried away with this* wind of Doctrine. *So I presume to call that Doctrine, which is so much cried up at this day by some* (*and those not a few*) *who understand it not,* the Doctrine of Universal Redemption. *A Doctrine at the first hearing very plausible to vulgar apprehensions* (*none more*) *whilest it pretendeth to* elevate, *to lift up and magnifie the* Grace of God, *and* Merit of Christ, *by such a boundlesse enlarging of them. But upon stricter* examen, *it will be found guilty of what it is here charged with, of* Elevating *this* Grace, *and this* Merit, *in another sense, derogating from them, and extenuating of them. Upon which* (*besides many other just grounds*) *let me perswade you to be wary how you hearken to it, or give entertainment to those that bring it. Is it not enough for you, or any other* (*what is here*

Qui statuunt Christum non magis pro iis qui salvantur, quàm pro iis qui pereunt, mortuum esse, quanquàm videntur extendere meritum Christi, reipsâ tamen id adeò imminuunt, ut omnino nihil ipsi relinquunt quod meritum sit. Joh. Cocceius de Fœdere Cap. 9o. Sec. 163.

posi-

positively and clearly held forth in this Text) that Whosoever they are that come unto Jesus Christ (receiving him as their Saviour and Lord) they shall be received by him, obtaining from him that great benefit of his death? This do ye build your souls upon, putting them upon this way, and then my soul for yours, they shall not miscarry. In the mean time, as for any other latitude, or extent of the Fathers or Sons Intentions, whether, and (if so) in what may, reaching to all, or confined only to a select company, leave it (as safely you may) to the more acute disquisition of the Schools, to which there is indulged a liberty of disputing, what being not so easie for vulgar heads to apprehend, is not so safe for them to determine. Blessed be God, you have so much of Christ, and of Gods gracious purpose towards all repenting and believing sinners in and through him clearly, and convincingly held forth unto you, as that you shall not need to trouble your heads about any such dubious intricacies, as are by some (who, it may be, would seem to be somebody) presented to you, and with some colour of zeal obtruded upon you under the notion of important truths. Let it be my desire and earnest request to you, that you

would

would make much of old truths, those Doctrines, which you have received, not lightly and readily receding from any of them, not without clear and strong convictions. And among other not from those concerning Election and Redemption; which have been so fully vindicated (as in former Ages, so in this last) by divers eminent, both for learning and true piettie, as that it may well be wondered at, that the Bucklers should still be held up against them. This that you may do (among other) is one end of my putting this small Treatise into your hands: Which commending to the blessing of him, who gave it to me, I rest

Great Yarmouth,
June 1. An.
Dom. 1657.

Your servant
in the Lord,

JOHN BRINSLEY.

Three

Three Links
OF A
GOLDEN CHAIN.

JOHN 6. 37.

All that the Father giveth me shall come unto me; and him that cometh unto me, I will in no wise cast out.

THE words are part of a *Sermon* Preached by our blessed *Saviour* to some of the *Iewes* in the *Synagogue*, the publick meeting-place for religious worship in *Capernaum*. So much we may learn from the 59th verse of the Chapter, [*These things said he in the Synagogue, as he taught in Capernaum.*] In this Sermon he dealeth with these his Auditors, as by way of *Information* and *Instruction*, shewing them who, and what himself was, and what their duty was in reference to him, *viz.* to *believe on him*, so also by way of *Objurgation* and *Reprehension*, taxing and reproving them (many of them) for not doing what was their duty, not believing, not acknow-

Coherence.

acknowledging him to be what he was, notwithstanding that they had seen him and his works, been eye-witnesses of the admirable effects of his divine power, as in that miracle which a little before he had wrought, the multiplying of *loaves* and *fishes*, so in many other. This he chargeth upon them in the verse next before the Text, *v.* 36. [*But I said unto you, that ye also have seen me, and believe not.*] But how came this to pass, that they should be so blind, so stupid, as seeing what they did, yet not to acknowledge him to be what he was, not to believe on him? For this we have a *Reason* subjoyned in the words which I have now pitched upon. Thus it was with them, in as much as they were not in the number of those that were *given* to him by his *Father*. Which if they had been, there would have been other terms betwixt him and them than then there were: They would have come unto him after another manner than now they did; *non tantùm pedibus, sed & affectibus*, not only with the *feet* of their *Bodies*, but also of their *Soules*, receiving and embracing him; which if they had done, he would have been as ready to do the like to them. [*All that my Father giveth me shall come unto me; and him that cometh unto me I wil in no wise cast out.* So Expositors *generally*, almost *universally* (as the Jesuite *Maldonate*, though against his will, taketh notice of it) conceive of the coherence and dependance of these words with and upon the former.

Tantæ contumaciæ causam esse dicit quòd reprobi sint. Calvin. in loc.

Quorsùm hoc dicat omnes ferè consentiunt, reddi èausam, cur illi quibuscum loquebatur ad se non venirent, i.e. in se non crederent. Maldonat. Com. in loc.

Goin

Going along with them, take we notice in them of three particulars, three things worthy the taking notice of, being (as it were) three of the principal *hinges* upon which our Eternal happiness depends and hangs, three *Links of that Golden Chain* (as our Mr. *Perkins* calls *the Order of the causes of mans Salvation.*) The First whereof is *Gods gracious Donation*, his giving some amongst the sons of men to his Son Christ [*All that the Father giveth me.*] The Second, *Mans effectual vocation*, his bringing home to Christ [*All that the Father giveth me, shall come unto me.*] The Third, *Christs ready Acceptation*, his receiving and imbracing those who are thus given to him, and thus come to him [*And him that cometh unto me, I will in no wise cast out.*] Answerably to which Particulars we may draw forth the Text into three *Doctrinal Propositions* or *Conclusions*. 1. *There are some among the sons of men given by God the Father unto his Son Christ.* 2. *All those who are so given, shall come unto him.* 3. *Those who so come he will in no wise cast out.* Three *Doctrines* of great Importance: Let me crave your best attentions whilest I deal with them severally. Begin with the first. Division.

There are some among the sons of men given by God the Father unto his Son Christ.] *All that the Father giveth me* (saith the Text.) So then, there are some that are given to Christ by his Father. *Prop.* 1. Some given unto Christ by his Father.

Ob. Some (you may say) *given to him by his Father?* what, were not all things his before? Christ How given to him.

being the *Son*, had not he an equal intereſt in all things with his *Father*?

Anſ. Yes, he had ſo, as *God*. Upon this account we find them making claim to an univerſal intereſt in whatever his *Father* had, *John* 16.15. *All things that the Father hath are mine.* Chriſt being the Eternal Son of God by generation, he communicateth with him, as in his *Eſſence*, ſo in all his *Properties*, and *Intereſts*. *All thine are mine, and mine are thine* (ſaith he to his Father) *John* 17.10. But here in the Text we are to look upon him as *Mediator*, as *God-Man*. And ſo we ſhall find him in the capacity of a *Receiver*; receiving whatever he hath from his Father. Thus he is ſaid to have received *life* from him, *Joh.* 5.26. *As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf*; that is, to be the fountain and well-ſpring of eternal life. And in like manner he hath received *Authority* and *Power* from him. *The Father hath given him authority to execute judgment, becauſe he is the Son of man.* (So it there followeth in the next verſe) *v.* 27. As the *Son of God* he hath Authoritie in and of himſelf; but as the *ſon of man* he receiveth it from his Father. The *power* which he hath as *Mediator*, is a delegated power, given to him. *All power is given to me in heaven and earth*, Mat. 28.18. Given to him by his Father. *Thou haſt given him power over all fleſh*, John 17. 2. And thus giving power and authority to this his Son, he alſo giveth unto him ſome to be his *ſubjects*, over whom he may

may exercise that Authority. *All that the father giveth me* (saith the Text.) So then there are some who are given by God the Father unto his Son Christ as *Mediator*.

Obj. But the Question still runs on; what, only *some*? Are not all so given to him as *Mediator*? all men, yea and all other creatures? How only some given to him.

Ans. Yes, in a general way they are so, given to him as to a *Soveraign Lord*, to be ordered and disposed of by him as it pleaseth him. *The Father loveth the Son, and hath given all things into his hand*: (So *John the Baptist* tells the *Jewes*) John 3. 35. And our Saviour himself taketh notice of the same; *Jesus knowing that the Father had given all things into his hand*, John 13. 3. *All things are delivered me of my Father*, Mat. 11. 27. Thus, as all other creatures, so all the sons of men are given unto him. But there are some among them who are given to him in a more *peculiar way*, to special ends and purposes, that they may be to him λαὸς περιούσιος, *a peculiar people* (as they are called, *Tit.* 2. 14.) given to him not only as a *Soveraign*, but a *Saviour*, not only to be *governed*, but *saved* by him. Thus are all, and only Gods *Elect* given unto *Christ* by his *Father*. They being first the *fathers*, he then giveth them to his *son Christ*. Mark it; Two particulars. The former of which here is implyed, the latter expressed.

1. They are *Gods*, God the *Fathers*, how else should he give them to another, to his *son*? Gods elect his people.

ſon? So are all the *ſons of men* in a *general* way. Being his *Creatures*, they are in his hands to be diſpoſed of as it pleaſeth him. *Clay in the hands of the Potter.* That is the ſimilitude made uſe of by the Prophet *Ieremie* to ſet forth the abſoluteneſs of Gods power in diſpoſing of *Nations*, Jer. 18. 6. *Behold, as the Clay in the Potters hand, ſo are ye in my hand, O houſe of Iſrael.* And the Apoſtle maketh like uſe of it to ſet forth the ſame abſolute power of God in diſpoſing of all particular perſons, as to their *Eternal eſtates*, Rom. 9. 21. *Hath not the potter power of his clay* (ſaith he) *of the ſame lump to make one veſſel unto honour, and another unto diſhonour?* to make ſome veſſels for honourable ſervices, for ſtate and ornament, or to eat and drink in, others for baſe and ſervile uſes. Such an abſolute power hath God over all the ſons of men. They being all *one lump*, all alike corrupted in *Adam*, equal ſharers in his *Tranſgreſſion*, and alike heires of his *Corruption*, God looking upon them in that eſtate, it was now in his power, and at his choiſe to deſtinate and appoint them to ſeveral ends, ſome to everlaſting life, others to everlaſting ſhame and contempt. Even as a *Prince* (it is *Muſculus*'s compariſon, writing upon the Text) having a company of *Rebels* & *Traitors* in cuſtody, all alike guilty of death, he pardoneth ſome of them, receiving them (it may be) into grace and favour, whileſt in the mean time he leaveth others to the Law, to receive the juſt reward of their Rebellion. And who ſhall herein

Gods abſolute power over the ſons of men to diſpoſe of them as to their eternal eſtate. Conſidered after the fall.

Haud ſecus quàm ſi Princeps quiſquam flagitioſos aliquot ac morte dignos carcere cluſos teneat, &c. Muſcul. Com. in loc.

herein charge him with injuſtice? Even ſuch is Gods dealing with the ſons of men in reſpect of their eternal eſtates. They being all involved in the tranſgreſſion of their firſt Parent, ſinning in him, and ſo alike guilty of death, he leaveth ſome to receive their juſt demerits, whileſt he maketh others the objects, not only of his *Mercy*, but alſo of his *grace* and *favour*; which he hath done meerly out of his own will. *I will have mercy on whom I will ſhew mercy, and I will have compaſſion on whom I will have compaſſion.* So *Paul* citeth that of *Moſes*, *Exo.* 33.19. *Rom.* 9.15. Thus hath God an abſolute power and liberty to diſpoſe of all the ſons of men, as to their eternal eſtates, looking upon them in that *corrupt maſs*, that lapſed condition.

Yea, ſhall we riſe higher, and with the *Supralapſarians* (as ſome at this day, from their difference in judgment from others about this point, are called) and look upon man in his *pure naturals*, as not yet fallen, meerly as Gods creature, ſimply and abſolutely conſidered; yet here ſhall we find that which will ſufficiently vindicate God in his proceedings and dealings with him. It was the plea of that *Houſholder* in the Goſpel, when ſome of his labourers whom he had hired into his Vineyard, quarrelled with him about the unequal diſtribution of their wages, *What* (ſaith he) *is it not lawful for me to do what I will with mine own?* Mat. 20.15. So do men look upon that which they have a *Property* in, they make account they have power and liberty to

Before the fall.

dispose of it as it pleaseth them. And so indeed they justly might, were that property *absolute* (which none of the sons of men have in whatever they enjoy.) Now such is the Interest which God hath with all the sons of men, who being his *Creatures, live and move, and have their being in and from him*, he hath an *absolute property* in them; and consequently an *absolute power* over them, so as he may dispose of them, not only in regard of their *temporal*, but *eternal* estates, as it pleaseth him. And out of this *plenitude of power* it is, that he *electeth* some, whilest he *rejecteth* others; chooseth some to be vessels of mercy, predestinating them to obtain salvation, whilest he passeth by others by a *Negative Reprobation*, or *Preterition*, leaving them to themselves, and by a *Positive Reprobation* ordering them to just condemnation for sin. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth* (so the Apostle concludes it) *Rom.* 9.18.

Gods elect how called his people.

They are the former sort of these we have now to deal with, *Gods Elect people*, who (as I said) may be called his people, and that upon a special, a peculiar account. *The Lord knoweth them that are his* (his by Election) 2 *Tim.* 2.19. (saith our Saviour, speaking to his Father of his Apostles) *John* 17.6. *Thine*, not by a *pious kind of disposition* (as *Grotius* foully corrupteth that Text) but by a *gracious pre-election*. And such are all those who are given to Christ to believe on him, and to be saved by him; they are Gods chosen ones, *a*

Pietatis quodam affectu: Grot. Annot. ad loc.

chosen

chosen generation (as St. *Peter* hath it, 1 Pet. 2.9.) chosen by him out of the world before the world was. *As he hath chosen us in him before the foundation of the world*, Eph. 1. 4. And thus are they *his people*. Even as the people of *Israel* were in an outward and visible way, whom *Moses* tells, *Deut.* 7.6. *Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself*. So are all Gods *Elect* ones, in an inward and invisible way. God having set a special love upon them, and chosen them, they are *his people*.

2. Gods Elect given to Christ.

And being thus his by *Election*, now (in the third place) in order to the executing and bringing to pass his gracious purpose towards them, he giveth them to his Sonne Christ. *Thine they were, and thou gavest them to me*, (saith our Saviour there of his Apostles) *Ioh.* 17.6. And so is it with all those who are ordained to eternal life, being God the Fathers by *Election*, he *giveth them unto his Son Christ*. So we find believers frequently described; as in the verse next but one after the Text, *v.*39. *This is the Fathers will which hath sent me, that of all that he hath given me I should lose nothing*. And so in that 17. of *Iohn*, the *Disciples* are divers times set forth under that *Periphrasis* [*Those whom thou hast given me*] v. 9, 11, 12. And so all other believers, all that then did, or afterwards should believe on him; Of them speaketh the 24th. *v. Father, I will that they also whom thou hast given me be with me*. All believers are given to Christ.

Quest. But how are they said so to be?

Ans. To this it may be Answered; they may be said so to be two wayes, *Intentionally*, and *Actually*. Intentionally *before time*; Actually *in time*.

1. Intentionally, before time.

1. *Before time*, in Gods eternal purpose and decree. In his Decree of *Election*. God ordaining them to the *end*, to obtain salvation, ordaineth them also to the *meanes*, giving them unto his *Son Christ*, choosing them *in him*. So saith the Apostle in that Text forecited, *Eph.* 1.4. *As he hath chosen us in him.* Ἐν αὐτῷ. In *Christ*, whom God his Father constituted and appointed to be (as it were) the *Head* and *Root* of the Election, into whom his elect people were by his decree (as it were) ingrafted (as all mankind by nature was into the *first Adam*) that so they might be made partakers of those saving benefits by and through him; of *Grace* here, and *Glory* hereafter, as before all men were of *sin* and *death* brought in by the *first Adam*. Thus they are given to Christ *before time*.

2. Actually, in time.

2. *In time*, in the execution of that decree, when they are brought actually to believe on Christ, to receive him as their *Saviour* and *Lord*. *Behold, I, and the children whom the Lord hath given me*, saith Christ speaking of his Disciples (as that Text is by many expounded) *Isa.* 8.18. And upon this account our Saviour saith of his *Apostles* in some of those Texts forecited, *John* 17. 9,11. that they were *given to him* by his Father, *viz.* actually given to believe on him, to follow him, to own

and

and acknowledge him for their Lord and Master.

Quest. Now of which of these shall we understand our Saviour here to speak in the Text?

Ans. Here Expositors are not all agreed; Some understanding it of the latter of these. So *Grotius*, who interprets it of an effectual giving, Gods preparing men for Christ, and working faith in them, in such (faith he) as have a precious disposition thereunto. And so *Carthusian* conceives it may be here looked upon; *All that he giveth me*] i. e. (saith he) such as by his secret inspiration he inclineth to come unto me. And so *Maldonate*, and some other Romish Commentators would have it. But this were to confound these two parts of the Text, *Gods gracious Donation*, with *mans Effectual Vocation*, his *Giving* with mans *coming*, which are here set forth as two distinct acts, the one of them antecedaneous to the other, going before, as in *Order*, so in *Time*. *All that the Father giveth me shall come unto me*. *Gods giving* goeth before *mans believing*. Others there are who put both together, *Gods*

The former here understood.

Διδόναι his cum affectu aliquo intelligitur. Grot. ad loc.

Tradit autem pater cum effectu Christo eos qui pietati student: Idem ibid.

Quos per inspirationem internam inclinat ad me. Carthus. Com. in loc.

Dari á Patre est docibilem esse Dei. Maldonat. ad Text.

Omne quod dat mihi pater per æternam electionem, & temporalem vocationem. Gorran. Enac. in Text. *Dorandi verbum perindè valet ac si dixisset Christus, Quos elegit Pater,* &c. Calvin in Text. *Donat*] viz. *pro æterno suo decreto eligens in me ad vitam æternam.* Piscat. Schol. ibid. *Innuit hoc verbum, quod Deus ab æterno aliquos elegerit, &c.* Ferus ibid. *Velquos ab æterno elegit, & prædestinavit in me.* Carthus. ibid.

Election before time, and his *calling in time*: So *Gorran*. But others, and that more right-

ly,

ly, refrain it rather to the former of these, Gods giving before time in his decree of *Election*. So our *Protestant Divines* generally look upon it, not without the consent of some *Romanists*. And with them I shall choose to go along, as I assure my self I warrantably may, hereby understanding (as judicious *Diodate*, and our own Annotators have it) all *Gods Elect*; who are *given* unto *Christ* by God his Father before they *come to him*, before they actually believe on him. And hence it is that our Saviour speaking of the Elect among the *Gentiles*, he calleth them *his sheep*, John 10. 16. *Other sheep have I which are not of this fold, them also must I bring, and they shall hear my voice.* Though as yet they were not come into his fold, they did not own him for their *Shepherd*, yet he had an interest in them, they were *his sheep*, given to him by God his Father.

Wherefore God gave his Elect unto Christ.

Quest. And wherefore did God thus give his elect people unto Christ?

Ans. Here, for further illustration I might shew you the several *ends* of this *Donation*; the principal whereof is, that he might be a *Prince* and a *Saviour* unto them, saving and delivering them out of the hands of all their enemies, *Sin*, *Satan*, *Hell*, *Death*, and bringing them to everlasting life. *This is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day*, John 6. 39. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*, John 17. 2.

To

These are the *principal Ends*, to which there are many other that are *subordinate*: God giveth his elect unto Christ, that he may perform unto them that three-fold Office, of a *Prophet*, a *Priest*, a *King*. A *Prophet*, to make known to them the mind and will of his heavenly Father. A *Priest*, to reconcile them unto God by his *death*, and to keep them in grace and favour with him by his *Intercession*. A *King*, to *govern* them as his *subjects* in his Kingdom of grace, and afterwards to bring them to *reign* as *Kings* with himself in his Kingdom of glory. But I shall not give way to any further inlargements upon this subject, remembring that this first *Proposition* is here only implyed. Make some *Application* of it.

Applic. Which (in the first place) may be directed by way of *Information*. In which way it may be useful to us for the rectifying and setling of our judgments in some controverted points concerning those two great Doctrines of *Election* and *Redemption*.

Information touching the Doctrines.

1. Touching *Election*, we may here take notice of divers particulars.

I. Of Election.

1. That it is not *Universal*, of all Mankind. Which if it were, it were no *Election*. The very word [*Election*] importeth and signifieth a separating and culling of some from the rest. *Elegit quæ multis aliquos legit.* To choose, is to take some out of many. And such is Gods *Election*; his choosing of some out of the world of mankind, and giving them to his Son Christ to be saved by him.

1. That it is not universal.

All

All that the Father giveth me (saith the Text) clearly intimating that all were not given unto him, but a part, a select company, some out of mankind. Election is not *Universal.*

True indeed, there is (as *Augustine* somewhere saith) *Inter electos specialis quadam universitas*, a kind of *special universality* among Gods Elect, in as much as they are gathered out of all conditions of persons, in all Nations, through all the Ages of the world, out of which is made up this *All*, this *All* here in the Text. But yet this *All* is but *some*, some among mankind. *Election* is only of *some.*

2. And that (2ly) of some *particular individual persons.* This *Arminians* (at least some of them) deny, making *Election* to be only *Actionalical*, not *Personal*, a choosing and designing of the *meanes* not of the *Persons.* God hath (say they) made choise of the *way* and *meanes* to bring men to salvation by, *viz.* by believing on his Son Jesus Christ; and he hath ordained, that who so they are that shall apply themselves to the use of that meanes, they shall be saved. But the Text here speaketh more, *All that the Father giveth me.* clearly intimating a *Personal Election*, a giving of some individual persons unto Christ. Hence was it that some of these *Capernaites*, some among the rest, did not believe on him, as some others did, because they were not given to him as those others were. They were such as God had no such gracious purpose towards, they did not belong to his Election of

2. Not only indefinite.

grace.

grace. *Election* is not *Universal*, nor yet only *Axiomatical* and *Indefinite*.

3. Nor yet (in the third place) simply *conditional*. So again *Arminians* would have it; that men should be Elected upon the condition of their believing and persevering; so as it resteth in their power to null and make void the decree. But the Text here speaketh it otherwise. Telling us that those whom God electeth, he giveth unto his Son Christ; giveth them unto him, not if they shall believe on him, but that they may believe on him, and so be saved by him.

3. Nor simply conditional.

4. Again, Election is not only to the *End*, but also to the *Meanes*. God electing his people unto life, he by the same decree giveth them unto Christ, that they by believing on him, may be saved by him, so ordaining them to the *Means* as well as the *End*.

This for *Election*, which being the first *Link* in the *Golden Chain*, the first and main wheel in the work of mans salvation, the first in the order of the Causes thereof, must be set right, rightly apprehended, otherwise the other links or wheels, the subordinate causes will not rightly and orderly follow.

In the second place, make we the like Observation touching the Doctrine of *Redemption*, that it is not any more *universal* than *Election*. So indeed some, and not a few, at this day would have it, who cry up this Doctrine, as if it were the very Basis and groundwork of all Religion, That *Christ died, and died alike for all*. But how will this comply and

3. Of Redemption, which is not universal more than Election.

and agree with this Text? where our Saviour speaketh of a certain select company, which were given to him by his Father. *All that the Father giveth me*; clearly intimating that there were some among mankind whom God having a gracious purpose towards, gave them to his Son Christ, that he should undertake for them, do what he did for them, that he should be a surety for them, making satisfaction for them, redeeming them. Such was the *Fathers intention*, his *will*, not that Christ should *die for all*; If so, he would have *given all* to him, but for some. And this *will* Christ came to perform. *In the volume of thy Book it is written of me, Loe, I come to do thy will O God*, Heb. 10.7. *I came down from heaven not to do mine own will, but the will of him that sent me* (saith he in the verse after the Text, *v* 38.) That is, to redeem and save those, all those, and only those, whom God my Father hath given me. Thus it is (as Divines justly determine it) *The work of the Son in Redemption, doth not exceed the work of the Father in Election*. Such is the order of *working* betwixt the Persons in the Trinity, as of *being*; the *Son being* from the *Father*, *worketh* from him. This he doth as the *Son of God*; And the like he doth as the *Son of man*, as Mediator. His work was to do his Fathers work. *I have finished the work which thou gavest me to do* (saith he to his Father) *Joh.* 4. 17. Now what that work was we have seen, *viz.* he had imployed himself for the good and benefit of those whom his Father had given him, for whom

whom he was now ready to lay down his life. So then, *Redemption is not Universal.*

As for those Texts which seem to speak it so, they admit of a fair construction consistent with this truth. As that of the Apostle, 1 *Tim.* 2.6. where it is said, that *Christ gave himself a Ransom for all.* ὑπὲρ πάντων, that is, for this [*All*] here in the Text, All those whom his Father had given him; who are elsewhere called *many*, *Mat.* 20.28. *The Son of man came to give his life a ransom for many*, viz. his Elect; who are also elsewhere called a *world*, 2 *Cor.* 5.19. *God was in Christ reconciling the world unto himself*, that is, the world of his Elect, made up of *Jewes* and *Gentiles*. And so look we upon the Text, which of all other (as our last Translation renders it) seemeth to speak most fully for the Adversary, *Heb.* 2.9. where it is said of Christ, that *he by the grace of God tasted death for every man*, ὑπὲρ παντὸς, *for all*, that is, still, for this πᾶς, this *All* here in the Text, All and every one whom his Father had bestowed upon him (as *Diodate* rightly expounds it.) Thus doth this word [*All*] here, as sometimes elsewhere, denote the universality, not of *Mankind*, but of *Gods Elect*.

Texts seeming to make Redemption *Universal* how to be understood

For them it was, and only for them that Christ intentionally died. *I lay down my life for my sheep*, saith the obvious Text, *Joh.* 10. 15. Which (whatever evasions are sought out to elude it) speaks this truth so clearly, so fully, as putteth it beyond contradiction, whilest

Christ died intentionally only for the Elect.

whileſt it reſtraineth the Intention of Chriſt, in laying down his life, unto a ſelect company, his *ſheep*, viz. thoſe that were given him by his Father.

Which truth being thus bottomed, I deſire you to take notice of, that you may not be carried away with that *wind of Doctrine*, that plauſible error which is ſo taking with many at this day, who cry up the Doctrine of *univerſal Redemption* as the moſt comfortable truth, and glorious Doctrine that can be held forth, tending highly (as they apprehend) to the magnifying of the grace and mercy of God, and merit of Chriſt, which are thus extended unto all. But herein how are they miſtaken? In thus *extending* this grace, how do they *extenuate* it? Of all Doctrines I know none that in truth more *derogates* from this *grace of God in Chriſt*, than this; whileſt it aſſerts alike reſpect to all, that all being alike given to Chriſt by his Father, are alike owned by him; the Redemption and Salvation of all alike intended by both, of *Eſau* as of *Jacob*, of *Judas* as of *Peter*, ſo as the one is not more beholding to *God* and *Jeſus Chriſt* than the other. This (whatever any may conceive) is in truth no ſmall derogation from, and extenuation of this grace, which being confined (as it ought to be) to a narrower channel, riſeth higher. Being reſtrained only to a certain number, a ſmall number (comparatively) of Gods Elect, it is thereby rendred the more glorious.

Grace extenuated by extending it.

And

And so let it be in the eyes of all the Lords people, to whom God hath evidenced and made known this his gracious purpose, that they are in the number of those whom he hath thus given to his Son Christ, *Let them give unto him the glory of this his Grace, Free Grace.* Such it was, as I have shewen you: All men being alike in *Adam*, in the same state and condition by nature, all alike *children of wrath*, that God should single out some, some few, to make them objects of his grace, ingrafting them into another stock, the stock of the *second Adam*, giving them unto his Son *Christ*, to be reconciled, redeemed, and saved by him, whilest he passed by others, the greatest part, leaving them to themselves, to work out their own everlasting condemnation, and to receive the just reward of their demerits; this he did meerly out of his own good pleasure, his free grace, there being no other motive out of himself that might induce him to it: Let him then have the glory of it from all those who apprehend their interest in it. Let them acknowledge the *freenesse*. And as the freeness, so the *Greatnesse* of it, admiring and adoring it, blessing and magnifying God for it. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places* (or *things*) *in Christ*; *According as he hath chosen us in him*, Eph. 1.3,4. Indeavouring to express their thankfulness unto him, by walking answerably thereunto, living to the praise and glory of *God* and *Jesus Christ*. This is that which the Apostle

Use 2. The grace of Election glorious grace.

preſſeth upon his *Corinthians*, 1 Cor. 6. 19, 20 *Ye are not your own*, &c. *Therefore glorifie God in your body, and in your ſpirit, which are Gods.* And ſo let me preſs it upon you, all you, who lay any claim to an intereſt in this bleſſed priviledge, of being thus *given to Chriſt*. Know you now that ye are no longer your own, at your own diſpoſe, ſo as to ſerve what Maſters you pleaſe; No, you are *Chriſts*. So *Paul* tells thoſe his *Corinthians*, 1 Cor. 3. 23. *Ye are Chriſts*. And ſo are all believers, and that by a double right, as of *purchaſe* (of which he there ſpeaketh in that former Text, *Ye are bought with a price*, the blood of Chriſt) ſo of *Donation*, being given unto him by God his Father. And being thus his, now *live* to him. *None of us liveth to himſelf, and no man dieth to himſelf* (ſaith the ſame Apoſtle, *Rom.* 14. 7, 8. ſpeaking *de jure*, what Chriſtians ought to do;) *For whether we live we live unto the Lord, or whether we die we die unto the Lord.* And O that all of us may thus live and thus die; not to our ſelves, but to *Jeſus Chriſt*, ſhewing our ſelves his loyal ſubjects, and obedient ſervants in our lives, ſeeking his honour and glory, and then yielding up our ſelves unto him in our death, being ready to die for him, if he ſhould call us to that ſervice. This let all of us do who expect any benefit by him, and that, as upon the account of what Chriſt himſelf hath done for us, in *redeeming* us, ſo of what *God the Father* hath done for us, in *giving* us unto him. Thus I have done with the firſt of theſe *Propoſitions*, which holdeth

forth

forth unto us this *gracious Donation*, Gods giving of his Elect people unto Christ. Come we now to the second, which informes us that

All those who are thus given unto Christ by his Father, they shall come unto him.] Here is the second *Proposition*, which sets forth unto us *Mans effectual Vocation* following upon Gods *Election*, as an undoubted consequent of it. So the Apostle sets it forth in that known Text, *Rom.* 8. 30. *Whom he did predestinate, them also he called.* Which in effect speaketh the same thing with this of our Saviour here [*All that the Father giveth me shall come unto me.*]

Prop. 2. All who are given to Christ shall come to him.

Quest. How come unto him?

Ans. For the explicating of the Phrase, we may take notice of a two-fold *coming* unto Christ (even as there is a two-fold *Calling*) the one *outward* and *formal*, the other *inward* and *real*.

A two-fold coming to Christ.

1. There is an *outward* and *formal coming* unto Christ, which is common to all that make a profession of his name. Thus do *Hypocrites* and *formal Professors* come unto him, who being led and drawn by some sinister respects, hold forth this profession. Thus did these *Capernaites* here come unto Christ, they flocked to him, and followed after him. But wherefore was it? Not out of any true respect they had to his *Person* or *Doctrine*, but for some outward advantage which they expected from him, *viz.* that they might be fed by him. So he himself, who knew their thoughts and in-

1. Outward and formal.

tentions, chargeth it upon them, *v.* 26. of this Chapter [*Ye seek me not because ye saw the miracles, but because ye did eat of the loaves.*] It was not his *Doctrine*, or *works*, that they regarded, but their own bellies. And in such a way there are many that *come* unto Christ, who were never *given* to him by his Father; even all *Carnal Gospellers*, who profest themselves the followers of Jesus Christ, take upon them the profession of his name, but it is not out of any true inward respects which they have unto him, but out of some by and siniſter ends for their own *Credit* or *Profit*, or for *fashion*-sake. Such *followers* Christ had many in the dayes of his flesh. And many such he hath wherever he cometh, wherever his Gospel is preached. But let we these go as they come; not owned by God before they come, nor any more owned for this their coming.

3. Inward and Real.

2. In the second place there is a coming to Christ, which is *Inward* and *Real*. When men come to him *non tantùm pedibus, sed & affectibus*; not only with the *outward*, but *inward man*; come to him with their hearts and soules, out of an inward respect and entire affection which they bear unto him. Thus did some of his followers, his *Disciples*, at this time come unto him, looking upon him as the *bread of life*. And thus do all true *Believers* come unto him, who come to him as a *Saviour* and a *Lord*, receiving him, believing on him. This is the coming of which our Saviour here speaketh in the Text. *All that the Father giveth me, shall come unto me*] that is, be-

Believe on me. So the 35th verſe explaines it. *He that cometh unto me ſhall never hunger, and he that believeth on me ſhall never thirſt;*] where the latter word is *Exegetical* and Expoſitory to the former. To *come* unto Chriſt, is to *believe* on him. Such is *Faith*; as it is the *Eye*, and *Hand*, and *Mouth*, ſo alſo the *Foot* of the Soul. As the *Eye*, whereby the ſoul beholdeth Chriſt, looketh up unto him, as they did to their *Brazen Serpent*; and the *Hand*, whereby it taketh hold of him; and the *Mouth*, whereby it feedeth on him, eateth his fleſh, and drinketh his blood; ſo the *Foot*, whereby it cometh unto him, cometh to him as to a *Saviour* and *Redeemer*, expecting ſalvation only by and through him, deſiring to have Union and Communion with him. This it is to *believe* on Chriſt, and this it is to *come* unto him.

Coming to Chriſt, believing on him.

A Metaphorical expreſſion, fitly ſetting forth the nature of *Faith*, ſaving, juſtifying Faith. Which is (as I ſaid) *A coming of the ſoul unto Chriſt.* Even as thoſe Patients of his of whom we read in the Goſpel, feeling their own infirmities, and hearing of his fame, and expecting to partake of the like benefit from him that others had done, they come unto him; caſting themſelves down at his feet, imploring his aid, ſome of them touching him, as that *Hæmorrhoiſſe*, that woman with the bloody iſſue is ſaid to have done, who coming behind him touched the hem of his garment (which ſhe did, as with her *finger*, ſo with her *faith*) by which meanes ſhe drew from him that ſanative vertue by which ſhe was healed, *Mat.*

Faith, the coming of the ſoul unto Chriſt.

9.20. Even thus doth the ſoul *come unto Chriſt* by *faith*; being made ſenſible of its own wretched condition by reaſon of ſin, and apprehending the *fulneſſe* that is in Chriſt, fulneſs of *Merit*, and fulneſs of *Spirit*, whereby he is able to work a perfect *cure* for it, by taking away both the *guilt* and power of ſin, and procuring *eternal ſalvation* for it, now, renouncing all other confidences, it betaketh it ſelf unto him as to an alone all-ſufficient Saviour, laying hold upon him, reſting upon him, that ſo it may be made partaker of his *Merits*, his Benefits. This it is to *come unto Chriſt*, thus to *believe* on him.

And thus do they *come unto him who are given to him by his Father.* They, *All* they, and *Only* they, both comprehended in this word, [*All*] *All that my Father giveth me ſhall come unto me.*

Thus all Gods Elect ſhall come unto Chriſt.

[*All that*] πᾶν ὁ, A word of the *Neuter Gender*, *Omne*, or *Quicquid*, *All*, or *whatever.* Which ſome look upon as Emphatical, importing more exactly an *Univerſality* than the *Maſculine Gender* would. *All, whatever*] that is, not only *Jewes*, but *Gentiles* (whoſe Converſion *Cyril* conceives to be hereby inſinuated) and that not a few of them, but many.

Omne] *in Neutro genere exactius Univerſitatem ſignificat quàm in Maſculino.* Tolet: *Ut majorem ſignificet Univerſitatem,* Maldon. *Omne, ut oſtendat ex variis gentibus venturos ad eum.* Ferus in loc. Cyrill. lib. 3. cap. 39. *Inſinuat etiam his verbis multos credituros in Chriſtum,* Tolet; Com. ad loc.

But we ſhall not need to ſtand upon this *Criticiſm.* Look we upon the word, as the generality

nerality of Expositors do; the *Neuter Gender* here put for the *Masculine*, which we shal find to be an usual *Enallagie* in Scripture. *Grotius* here giveth us two instances for it. The one, 1 *Cor.* 1.27. Where the Apostle speaking of weak and unwise persons (such as the world accounts so) he calls them τὰ μωρὰ, and τὰ ἀσθενῆ, *the foolish things, and weak things of the world.* The other, *Rev.* 21. last, where, speaking of the *New Jerusalem*, it is said, *There shall in no wise enter into it any thing that defileth.* οὐ κοινὸν, *No common*, or *unclean thing*, i. e. no impure and unsanctified persons. So here, *All that*, or *every thing*, that is, every person, of what Nation, Sex, Quality, and Condition soever; whether Jew or Gentile, male or female, bond or free, rich or poor. Of such extent is the Decree of Gods *Election*, as also of Christs *Redemption*, thongh neither of them *Universal* as to *singula generum*, all particular persons, yet both of them so as to *genera singulorum*, All *sorts* of persons. *There is neither Jew nor Greek* (that is, neither *Jew* nor *Gentile*) *there is neither bond or free, there is neither male nor female, for ye are all one in Christ Jesus*, Gal. 3.28. These make some difference as to *Men*, not so to *God* and *Jesus Christ*. As the *Father* hath *Elected*, so the *Son* hath *Redeemed* some out of all these. *Thou hast Redeemed us to God by thy blood out of every kindred, and tongue, and people, and Nation* (so sing the 24. Elders) *Rev.* 5.9. Of such latitude and extent is this [*All*] here in the Text, of which our Saviour saith, *All that*

τὰ] *Neutrum pro Masculino, aut Communi.* Grot. ad Text.

my Father giveth me shall come unto me.

And that Certainly. *Non dicit ad me venire potest, aut ad me veniat, sed per affirmationem, Ad me veniet.* Muscul. in loc.

Shall come] and that *Certainly*. So our Saviour here layeth it down, not as a *Probable*, but as a *Certain*, an indubitable truth. πρός με ἥξει, *Ad me veniet*. Not, *venire potest*, or *veniat*; not *He may come*, or *let him come*, but *he shall come*; asserting and concluding it as a most certain thing.

Quest. The ground of this certainty.

Quest. But how cometh it so to be? How cometh it to pass that there should be such a certainty herein, that all and every of those who are thus given to Christ, should thus come unto him, that all that are *Elected* should *believe* on him?

Ans. Not in themselves. *Non est hoc naturali cuidam dispositioni dandum.* Muscul. ibid.

Ans. For Answer, Know that we are not to expect any ground or reason hereof in and from themselves; as if there were any thing in their natural dispositions that should incline them hereunto rather than others. As if they were of themselves wiser than others to know what belonged to their eternal welfare. No, herein all are alike. Gods *Elect* before their Conversion, are no wiser than others. *We our selves also were sometimes foolish* (saith the Apostle) *Tit.* 3. 3. Ἀνόητοι, without understanding. *Non intelligentes rerum divinarum* (as *Grotius* well explaines it) having no understanding in divine matters. So was it with the then believing *Gentiles*, at whom the Apostle is conceived there principally to have an eye. But not only with them, but with the *Iewes* also. *Paul* (though before his Conversion as intelligent as most of his time) yet he rankes himself in the number.

ber. ἡμεῖς, *We*. And so is it with all the *Elect* people of God, before his Grace come to put a difference betwixt them and others, there is no difference as to their understanding in divine and heavenly mysteries. And as for *wordly wisedom*, if there be a difference, commonly it lieth on the other side. *God hath chosen the foolish things of the world* (saith the Apostle in that Text even now cited) 1 *Cor*. 1. 27. Τὰ μωρὰ τοῦ κόσμου, for τοὺς μωροὺς ἐν τῷ κόσμῳ, *foolish things of the world*, that is, *foolish persons*, so accounted in and of the world. And in the verse there foregoing he tells us, *v*. 26. *Not many wise men after the flesh*, are called to believe on Christ, men worldly wise. Herein those who are given to Christ, they sometimes, oft-times, fall short of others. How is it then that they come unto him, whilest others keep off from him, being strangers or enemies to him?

Ans. 2. The Ground and Reason hereof, being thus wholly out of themselves, we shall find it partly in *God the Father*, and partly in his *Son Christ*.

Ans. 2. But in God the Father, & Jesus Christ.

In *God the Father*, who hath

In God the Father, who 1. Hath decreed it.

1. *Decreed* it, given them to Christ by his Eternal Decree. Now *Gods decrees* are (like as is said of those *Lawes* of the *Medes* and *Persians*) unchangeable, unalterable. *I am the Lord, I change not*, Mal. 3.6. Men are mutable (the best and wisest of them) they change and alter their purposes upon second thoughts. So doth not *God*. *His Counsel shall stand*, Isa. 46.10. So shall this his Eternal *Counsel*,

Sicut qui palatia struunt solent firma subjicere fundamenta, ità Deus moliens civitatem illam æternam, decreta quædam substravit, velut fundamenta, quæ manent inconcussa. Grot. in loc.

sel, his *Decree of Election*. *The foundation of God standeth sure*, saith the Apostle speaking of this *Decree*, which is the first ground-work of Mans salvation layed by God himself, 2 *Tim.* 2. 19. στερεὸς θεμέλιος, a sure and steady foundation, not to be shaken, much less overturned. Gods *decrees* being *passed*, must *come to passe*. Thus it is, even in things wherein there is the greatest *contingencie* as to *secondary causes*, yet if we look at this *first cause*, there is a *necessity* in that *contingencie*. Things must happen as they do. All that are *given* unto *Christ* by God his Father, *must*, and *shall* come to him; the *absoluteness* of Gods decree requires it should be so.

2. Effecteth it.

2. And (2ly) as God hath *Decreed* it, so he *effecteth* it. Having elected some to salvation by Christ, he doth not only *propound* and offer Christ unto them, so leaving it to the liberty of their own will, whether they will come unto him, believe on him, or no; but he causeth them to come unto him, *drawing* them. *No man cometh unto me* (saith our Saviour) *except the Father, which hath sent me, draw him*, v. 44. of this Chapter; that is, powerfully and effectually work upon him. For so we are to understand the word there. Not as if God did offer any *violence* to any in bringing them to Christ, in forcing them to come to him against their wills. No, as the will of man cannot be forced (which if it should be, it should cease to be a will) so neither doth God work upon any in the work of Conversion in any such way; but in a sweet and swa-

sory

ſory way, congruous and agreeable to their liberty and nature, *Drawing them with the cords of a man* (as the Prophet hath it, *Hoſ.* 11.4.) yet powerfully and effectually, of unwilling making them willing. So much the word in the Text imports, ἥξει, *ſhall come*, viz. willingly. And thus doth God the Father work upon all thoſe whom he hath given to his Son Chriſt, all his Elect people, making them willing to believe on him. Which he doth by revealing him unto them, and in them. Thus was *Paul* (that *choſen veſſel*) as he is called, *Acts* 9.15.) brought unto Chriſt. *When it pleaſed God to reveal his Son in me* (ſaith he) *Gal.* 1.16. Ἐν ἐμοὶ, not only *by me* (as ſome have conſtrued it) or yet *to me*, but *in me*, that is, (as *Beza*, after the *Greek Scholiaſts*, explaines it) by an inward and effectual Revelation, not only to his *Ear*, but to his *Heart*. The like doth God to all his *Elect* people, having by his decree given them to Chriſt before time; he thus revealeth him to them, and in them in time, teaching and inſtructing them by his *Word* and *Spirit*. By his *Word outwardly*, by his *Spirit inwardly*: And ſo teaching them, he *draweth* them, ſweetly overpowering their wills, making them willing to come unto him. So our Saviour himſelf giveth the reaſon of it, *v.* 45. of this Chapter. *It is written in the Prophets, And they ſhall all be taught of God* (All Gods Elect) *Every man therefore that hath heard, and hath learned of the Father, cometh unto me.* Gods Elect, whom he hath in his Eternal Decree given to his Son Chriſt, be-

Ἐν ἐμοὶ, i. e. δι' ἐμοῦ. *Hieron Eraſmus, Grot. in loc. Videtur eo dicendi genere ſignificari dei gratiam cœlitùs in animum ipſum illabi ut & Græca etiam Scholia Annotarunt.* Beza Gr. Annot. ad loc.

being thus effectually taught of him by his Word and Spirit, revealing Christ to them and in them, now they come unto him. This it is that maketh the *Decree* to *bring forth*, even Gods effectual operation, in calling those whom he hath predestinated, as the forecited Text hath it, *Rom.* 8.30. *Whom he predestinated, them also he called.*] *Called*, not only *outwardly* by his *Word*, for so many are *called* who were never *chosen* (as our Saviour declareth it, *Mat.* 20. 16.) but *inwardly*, causing them to believe on his Son. Thus doth God call all those whom he hath predestinated, working *faith* in them. Which is his *Gift*. *By grace ye are saved through faith, and that not of your selves, it is the gift of God*, Eph. 2.8. *It*] as *salvation* it self, so that *faith* whereby men are saved, it is the gift of God. Though it be *in* them, yet not *of* them. Both *Habit* and *Act* are from God. *To you it is given not only to believe* (saith *Paul* to his *Philippians*, intimating that this was given them) *Phil.* 1. 29. This is his *Gift*, and his *Work*. *This is the work of God, that ye believe on him whom he hath sent* (so our Saviour tells the *Jewes*, v. 29. of this 6th of *John*.) Τὸ ἔργον τοῦ θεοῦ, The *work of God*, not only required and commanded of him, but also wrought by him (as our *New Annotator* explaines it.) Which it is in all his *Elect*; this being not only a *Consequent*, but a *fruit*, depending upon, and issuing from their *Election*. *As many as were ordained to eternal life, believed*, Acts 13.48. God ordaining to the *End* (salvation) he ordaineth also

unto

unto the *meanes*, which is *faith* in Jesus Christ. And having ordained to it, he worketh it; so bringing them to Christ whom he hath given to him. And thus you see how the certainty of this Event, of all Gods Elect coming to Christ, depends upon *God the Father*, upon his *Will* and *Work*; his Will in *appointing* them, his Work in *causing* them to believe on him.

2. And (in the second place) as God the Father hath a special Efficiency in this, so also hath God the *Son*, his Son Christ, who being of *Counsel* with his Father as *God*, as *Mediator* he seeth to execution of his Counsels; specially of this his *great Counsel*, touching the salvation of his elect people, who being given unto Christ, they are *known* to him, 2 *Tim.* 2. 19. *The Lord* (the Lord Christ) *knoweth them that are his*; viz. by Election. So was *Paul*, though then a *Persecutor*, yet he was known to Christ to be a *chosen vessel*. *He is a chosen vessel unto me* (so he tells *Ananias* concerning him) *Acts* 9.15. And so are all others, though before their Conversion not known to others, nor yet to themselves that they are given to Christ, yet they are known to him. And being *known* to him, he *taketh care* of them, and that first to *bring them home* unto himself, to bring them as *subjects* into his *Kingdom*, as *sheep* into his *fold*. *Other sheep have I which are not of this fold, and them also must I bring, and they shall hear my voice*, saith he, meaning his Elect among the *Gentiles*, whom he would in his time bring into his

2. In Jesus Christ who executeth his Fathers Counsels

his Kingdome of grace, causing them to believe on him. And so dealeth he by all those who are given him by his Father. They being by nature all of them *lost sheep*, wandring in the by-paths of sin, leading to destruction, not having so much as an *animum revertendi*, any disposition, any inclination of returning, of coming unto Christ *the shepherd of their souls*, he seeketh them. *The Son of man is come to seek and to save that which is lost*, Mat. 18.11. poor lost sinners. Such Jesus Christ came to seek. And being in Heaven, he hath now an eye to them, such among them as are given unto him. Whilest they do not seek after him, yet he seeketh after them, *drawing* them to himself. This doth *God the Father*, (as you have heard.) And thus also doth *Christ*. *When I am lift up* (saith he) *I will draw all men unto me*, John 12. 32. Christ being lift up, first upon the *Crosse*, then upon the *Throne*, set at the right hand of his Father, he then saith he would *draw all men* to himself. What he had before done to the *Jewes*, he would now do to *Jewes* and *Gentiles*, drawing his *Elect* out of both, bringing them to believe on him. This he hath in all Ages done. But now under the *Gospel* he doth it more vigorously than ever, by setting up his *Standard*, holding forth himself in the preaching of the Gospel, and withall sending forth his *Spirit*, which accompanying the Word, maketh it effectual. Thus is *Jesus Christ* as the *Loadstone* to the *Iron*, by a secret vertue, the vertue of his Spirit attracting his Elect people;

people; who being thus drawn by him, do now willingly come unto him. *Draw me, and we will run after thee* (ſaith the Church unto Chriſt, *Cant.* 1. 4. promiſing a willingneſs in all her members to follow him upon his putting forth his effectual power in them.) And upon this ground alſo it may be concluded, that *All thoſe who are given to Chriſt by his Father, they ſhall come unto him. All they.*

2. Only Gods Elect come unto Chriſt.

And (ſecondly) *Only they.* So much is here implyed: This being here rendred as the Reaſon why theſe *Capernaites* did not come unto Chriſt, did not believe on him,) becauſe they were not *given to him* by his Father. *Ye have ſeen me and beleive not*, How ſo? why *All that the Father giveth me ſhall come unto me*]. All they, and only they. Of which number whileſt ye are not, I cannot wonder that ye do as you do, ſtand out againſt me, not coming into me, not believing on me. A thing which none but thoſe who are given to Chriſt by God his Father will or ſhall ever do.

Queſt. And why not?

Man cannot come of himſelf.

Anſ. The ground hereof you have heard it already. This is *Gods work*, which man cannot do of himſelf. No not ſo much as *will* to come unto Chriſt. *It is God that worketh in you both to will and to do* (ſaith our Apoſtle to his Philippians.) *Phil.* 2. 13. As the *Act* of faith, ſo much more the *Habit*, is Gods *work*, his *Gift*. And this gift he beſtoweth only upon his *Elect*. Thence is it called their faith; *The faith of Gods Elect*. Tit. 1. 1. So called, not becauſe there-

Per quam homines fiunt Electi Dei. id est, Deo charissimi. Grot. in loc.

thereby men are *made Gods Elect*, dear unto him (as *Grotius* foully perverts that Text) but because it is peculiar unto Gods Elect, saving faith being wrought only in them, the *Doctrine of faith*, the *Gospel*, being really imbraced only by them. As for others, being left to themselves, they will not, they cannot come unto Christ, believe on him. *No man cometh unto me Except the Father that sent me draw him?* Except he put forth that effectuall power of his, which he doth not for any but those upon whom he hath set a peculiar love, his *Elect* ones. But I shall dwell no longer upon the *Doctrinal* part come we to make some *Application* of this Truth.

Applic.

1. Information.

Which let it be directed (as the former) First by way of *Information*: And so it may serve.

2. The former Doctrines touching Election and Redemption confirmed. *Calvin in Text.*

1. To confirm what was before declared touching those Doctrines of *Election* and *Redemption*, that neither of them is *Universal*. So much *Calvin* rightly inferrs from hence. *Quum dicit venire quicquid datur, inde colligimus non omnes dari.* Whereas Christ here saith, that *All that are given to him shall come unto him. From hence we may conclude* (saith he) *that all are not given to him*, Elected in him to be redeemed by him, in as much as all do not come to him; which were they so given to him, they should certainly do. An Argument so convincing, as I know not what can be more.

Predestination not upon the foresight of faith.

2. In the second place, take we notice from hence, that God doth not *predestinate upon*

the

the foresight of faith. So *Arminius* would have it, that God foreseeing who they are that will come unto Christ, receive him, believe on him, he thereupon predestinateth them to obtain salvation by him. But this Text speaks it otherwise, making their coming to Christ not the *ground* or *cause* of Gods *Predestination*, but the *fruit* and *consequent* of it. *All that the Father giveth me.* (viz. by way of Predestination) *shall come unto me*, to believe on me. Thus are Gods Elect predestinated *to believe*, not *because they believe*.

3. Again (in the third place) take we notice from hence, that *Faith is not left as a Contingent thing*, left to the liberty of mens will, whether they will believe or no. But it is determined who they are that shall believe, *viz.* they, all they, and only they, who are given to Christ by his Father: *All*, and *only* Gods *Elect*, who being given to Christ before time, they shall certainly come to him in time; believe on him. All they, and only they.

3. Faith not contingent.

Per hoc autem quod dicit. Quod dat mihi pater, ostendit quoniam non contingens res est credere in Christum. Aquinas in Text. ex Chrysost. Hom. 44.

Quibus verbis intelligit fidem non esse in arbitrio hominum, ut promiscuè vel fortuitò hic & ille credant. Calvin ad Text. *Hoc ipso innuit, fidem non oriri ex viribus liberi arbitrii, sed ex gratuitâ Electione Dei.* Piscat. Analys. in Text.

But here before I go any further, let me cover the pit which some may think I have now opened, vindicating this Doctrine from some misconstructions which some possibly be ready to make of it. Of these I shall take notice of two or three.

This Doctrine cleared from misconstructions.

Obj. 1. Is it ſo that All and Only they ſhall come unto Chriſt, whom God his Father hath given to him? Doth not this then excuſe thoſe who do not come unto him? May not they juſtly take up this for their plea, that they were never given to him?

No excuſe for unbelievers.

Anſ. To this I find divers Anſwers returned (as by *Chryſoſtome*, (who moveth this doubt) ſo by ſome others, which I ſhall not trouble you with. In brief (for I do not intend to inlarge upon any of theſe Controverſies) let it ſuffice. This can be no juſt plea for thoſe who ſhall take it up and make uſe of it, in as much as what herein they do, they do it *willingly*. Their rejecting and refuſing of Chriſt being offered and tendered unto them, is in them a *voluntary act*, whereunto they are no wayes compelled, and ſo renders them without excuſe. Neither is Gods *Decree of Reprobation*, his not giving them to Chriſt, properly the *Cauſe* of this Infidelity and Diſobedience in them. True it is, it is an *Antecedent* to it, but not properly the *Cauſe* of it. That inſtance, which I find made uſe of by ſome in this caſe, illuſtrates it well. The abſence of the *Sun* in the night-ſeaſon, is an *Antecedent* to, but not the proper *Cauſe* of the freezing of the water, which cometh from the coldneſs of the Air. Even ſo is it here. Gods *Decree of Reprobation* (as it is called) his not giving ſome men to Chriſt, it is *Antecedent* to their *Infidelity*, but not properly the *Cauſe* of it, which is their own *Corruption*. Their not coming unto Chriſt, to believe on him,

Vide Tolet Annot in Text.

Reprobation not the cauſe of infidelity.

him, is indeed a *Consequent* of Gods *Non-election*, his not giving them unto him, but not properly the *effect* of it. So as this is no excuse for them, who in refusing of Christ offered to them, do it voluntarily, and willingly.

Obj. But (in the second place) Is not this a dangerous Doctrine, tending to make men careless and regardless of their spiritual estates? If it be so that all that are given to Christ shall certainly come to him, all that are within the compass of Gods Election shall be made partakers of such an effectual vocation, why then should any trouble themselves about this? why may they not take their course, and live as they list? If they be in the number of those that are given to Christ, If they do belong to Gods Election; they shall come to him, they shall be brought to him. No ground for security and carelesness.

Ans. A *desperate Inference*, speaking terror and horror to all those who shall dare to take it up, and make such use of it. Of all signes and evidences of a man that is not given unto Christ, that is not within the compass of Gods Election, I do not know a more fearful one than this, when any one shall thus *turn this grace of God into wantonnesse*. And therefore take heed how you give way to such wretched reasonings, how you give entertainment to any such a thought. Taking notice that *God doth not bring men to Christ against their wills*. And they who are not willing to come unto him when he is offered and tendered to them, what know they whether ever A desperate inference.

they shall have a second invitation? Just is it with God to withhold his grace from those who thus reject it, and to harden their hearts confirming them in their infidelity, who have first hardened their own hearts against the tenders of grace and mercy in Christ. This is that which our Evangelist St. *John* saith of the *Jewes*, John 12. 37. *Though Christ had done so many miracles before them, yet they believed not on him.* And why not? how came they to be so stupid? The reason is rendered, *v.* 39, 40. *Therefore they could not believe, because Isaias said, He hath blinded their eyes, and hardened their hearts*, &c. They had first wilfully shut their own eyes against the light of the Gospel, maliciously withstanding and rejecting of Christ. And thereupon God in his most just and righteous judgment giveth them over to a reprobate sense, taking from them those abilities which they had of believing unto salvation. O take heed that the like do not happen to any of you! which you may justly expect, shall you dare upon this, or any other pretence whatever, to reject and refuse the gracious offers of Christ tendred to you.

No ground of Despair.

Obj. 3. But (in the third place) may not this Doctrine minister matter of despair to some drooping spirits, who may thus reason against themselves. If only they shall come unto Christ who are given to him by God the Father, then with what confidence can they come to him, not knowing whether they be of that number, which they fear they are not; and if so, then all their attempts and endea-

vours

vours this way will be to no purpoſe: Hereupon they fear that they ſhall never come to him, to receive any benefit by him and from him.

Anſ. For Anſwer to this, know we that this is a wrong way of reaſoning, to begin with Gods *decrees*, which being ſecret to us, and hidden from us, until God ſhall be pleaſed to make them known in and by the execution of them; may perplex and trouble, but no wayes profit or advantage any by their immediate enquiries into them. And therefore let none attempt to unlock that *Cabinet*, to look into that *Ark*. *Secret things belong unto the Lord, but revealed things to us and to our children*, Deut. 29.29. Now what Gods revealed will is, that all either do, or may know, *viz.* that they ſhould come unto his Son Chriſt, that they ſhould believe on him. *This is the Commandement, that we ſhould believe on the name of his Son Jeſus Chriſt*, 1 John 3.23. And to this command we have a gracious *promiſe* here annexed. They who ſo come unto Chriſt ſhall not be rejected. [*He that cometh unto me I will in no wiſe caſt out.*] Now then, wherefore ſhould any perplex and trouble their ſpirits in ſearching after that which they ſhall n ever in any other way find whether they be given to Chriſt. Why do they not rather in obedience to that great *Goſpel-command*, and in confidence of ſo gracious a promiſe, put their ſoules upon this way, apply themſelves to the doing of what is ſo required of them? *viz.* To *come unto Jeſus Chriſt*.

A wrong way of reaſoning to begin with Gods decrees.

Gods revealed Will mans Rule.

Temeritatis eſt velle perveſtigare divini conſilii arcanum. Hoc faciendum eſt quod præcipit Deus. Præcipit autem credi in Chriſtum. Ferus Annot. in Text.

Which

Use 2. Exhortation to all to come unto Christ.

Which let me now press upon all and every of you by way of *Exhortation*, that you would *come unto Jesus Christ*. This is that which he himself inviteth all to do, *Mat.* 11.28. *Come unto me all ye that labour and are heavy laden*, And again, *John* 7.37. *In the last day, that great day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto me.* And let all hearken to this *Invitation*, closing with it.

Motives to it.

Many Arguments and Motives might I make use of to press this Motion, to set on this Exhortation. In no other way is *life* to be expected. *Ye will not come unto me that ye might have life* (saith our Saviour to the *Iews*) John 5.40. They went to *Moses*, seeking salvation by the works of the Law; but alas, it was not there to be found. *I am the way, the truth, and the life*, John 14.6 Christ is the only true way which leadeth unto eternal life. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent*, Joh. 17.3. To know God in Christ, this is the saving knowledge. Cominh unto Christ, you shall find a *fulnesse* in him, so as you shall not need to seek any thing out of him. *He that cometh unto me shall never hunger* (saith the verse next but one before the Text) *v.* 35. he shall find a full satisfaction in me. Here, and only here is true rest and peace to be found. *Come unto me ye that labour.* &c. *and ye shall find rest to your souls.* Here is that *wine* and *milk* to be had, which the Prophet *Isai* speaketh of, *Isa.* 55.1, whatever is requisite for the refreshing

freshing and nourishing of the Soul.

But I shall confine my self to that one Argument which I have here put into my hand. *Hereby shall you come to know that you are given to Christ by God his Father.* This is the one and only way whereby you may come to be assured of Gods gracious purpose towards you, that your names are written in the book of life, that you are in the number of Gods Elect. A thing which it standeth all Christians in hand to make sure unto themselves. *Give diligence to make your Calling and Election sure.* (So St. *Peter* presseth it upon those to whom he writeth) 2 *Pet.* 1.10. And who is there among you but would be glad to have this assurance? Now in what way may this be obtained? Why, in vain it is to think of ascending up into Heaven, there to search the Rolls and Records of Eternity. Only then put your selves upon this way of *coming unto Jesus Christ.* Hereby may a Christian come to be undoubtedly assured hereof. So much we may learn from the Text. *All that the Father giveth me shall come unto me.* So then, invert the words. *All that do come unto Christ, are given to him by his Father.* Thus may Christians safely pass *a Notiore ad ignotum,* from that which is known to what is otherwise unknown, reasoning from their *Vocation* to their *Election,* from their *coming* to Christ to their being *given* to him.

Coming to Christ, an assurance of being given to him.

Adhærens Christo certus es de prædestinatione tuâ. Ferus Annor in Text.

As for their *coming unto Christ,* that is a thing which they may certainly know. The heart cannot be a stranger to its own *Affecti-*

Coming to Christ, a thing which may be known.

Quid enim cordi nostro perspectius esse poterit, quam quod non nisi corde, eoq; ardenti & cupido geritur. Musc. Com. in Text.

ons, especially if they be *intense*. If there be an earnest desire, a longing of the soul after Christ, an earnest desire of Union and Communion with him, an intense love to him, so that the soul is enamoured with him, a serious and fixed resolution in the heart to rest upon him, to trust in him for the pardon of sins and eternal salvation (all which accompany a true saving faith) the soul cannot be ignorant of it. This is a thing which upon the enquiry every one may know of his own heart, whether he hath thus come to Christ, thus received him. How else is it that the Apostle putteth his *Corinthians* upon this trial? 2 *Cor.* 13. 5. *Examine your selves whether you be in the faith. Prove your own selves, know ye not your own selves how that Iesus Christ is in you?* And once knowing this, now may they conclude, and that certainly, that they are within the compass of Gods gracious Election, that they are by him given to his Son Jesus Christ.

Christians make sure their Election by coming to Christ.

Which let every of us (I say) labour in this way to make sure to our selves. The world being divided into two parts, one part given to *Christ*, the other part left to *Satan*, the Prince of this world, see we to which of these it is that we belong, whether to *Christ* or *Satan*. Is it so that we have renounced Satan, abandoned his service, and given our selves to the Lord Jesus, taking him for our Saviour and Lord; now may we conclude that we are in the number of them whom God hath given to him, appointed to salvation by and through him.

Only

Only see that this our coming to him be *Inward* and *Real*. Not such as the coming of these *Capernaites* was, who came unto Christ, but it was (as I shewed you) out of a by and sinister respect. And thus surely do the greatest part of Christians at this day come unto him. They make a profession of his name. But wherefore is it? why they do it *pro formâ*, for fashion-sake, or they expect some outward advantage by it: They follow Christ, as these *Capernaites* did for the loaves. Take heed it be not so with us. If we come unto Christ, see that we come with upright and sincere hearts, out of an earnest desire of having Union and Communion with him. So coming unto him, now take this as an evidence of Gods *gracious Donation*, that we are by him given to his Son, as also of *Christs gracious reception*. So coming unto him, we shall not be rejected of him. So it followeth in the last branch of the Text.

See that this Coming be real.

Vix quæritur Jesus propter Jesum. August. in Joh. 6. 26.

And him that cometh unto me I will in no wise cast out.] There have we the third and last *Proposition*, or *Doctrine*.

Prop. 3. Casting out, what.

Those who come unto Christ he will in no wise cast out.] Οὐ μὴ ἐκβάλω (or ἐκβαλῶ) ἔξω. *Non ejiciam foras.* To open the Phrase, To *cast out*, properly it imports an *Ejection*, or *Expulsion*, a casting out of some place or company. Thus we read how the *Jewes cast Stephen out of the City*. Ἐκβαλόντες ἔξω τῆς πόλεως, *Act.* 7. 58. And our Saviour out of the *Synagogue*, John 9. 34, 35. *They cast him out* (saith the Text) ἐξέβαλον αὐτὸν ἔξω, viz. out of the Synagogue,

Auguſtines interpretation not allowed.

Quale eſt illud intus, unde non exitur foras; Magnum penetrale, & dulce ſecretum. Auguſt. Tract. in loc.

gogue (as the 22. verſe explaines it.) And in ſuch a ſenſe do ſome here underſtand it. *I will in no wiſe caſt out.*] That is (ſay ſome) out of my *Kingdom of Glory.* So *Auguſtine* here looketh upon it. Hither it is that all thoſe who are given to Chriſt, all Gods Elect, ſhall come, they ſhall come unto him in his *Chamber of preſence*, his *magnum penetrale*, (as he calls it) that is, his *Marriage-chamber*, and being once entred there, he ſhall never eject, never caſt them out again. But this *Maldonate* excepts againſt, as not being ſo proper to this Text, where Chriſts promiſe is unto thoſe who come to him by *faith.* Now there is no room for, no uſe of faith in heaven, where all ſhall live by *ſight. We walk by faith, and not by ſight*, ſaith the Apoſtle, 2 *Cor.* 5. 7. intimating *faith* to be proper for *earth*, and *ſight* for *heaven*, where *faith* and *hope* ſhall be ſwallowed up of *viſion* and *fruition.* And therefore let we that go, though in it ſelf a truth.

Cum dicit, ad me venit, non ſignificat ad ſe in cœlo, ubi fides non eſt. Maldon. in Text.

Nor yet *Cyrils.*

And not unlike is that Interpretation of *Cyril*, who underſtands this of the *laſt Judgment*, at which time all wicked and ungodly ones, all unbelievers, ſhall be *caſt out.* So our Saviour tells the unbelieving *Jewes*, Math. 8. 12. *The children of the Kingdom* (meaning them who looked upon themſelves as ſuch, being the only people then under a viſible Covenant) *ſhall be caſt out into outer darkneſſe.* And ſo ſhall it be with all other ungodly perſons. Then ſhall Chriſt ſay to the *Goats on his left hand, Depart from me ye curſed into everlaſting fire,*

fire, prepared for the Devil and his Angels, Mat. 25.41. But ſo ſhall it not be with his Elect his *Sheep*, whom he ſhall then *ſet upon his right hand*, ſpeaking to them in another language, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you*, &c. *v.* 34. Then ſhall not they be *caſt out*, but admitted and received into thoſe everlaſting manſions. Which is alſo there ſet forth in the ſame Chapter under the Parable of the *wiſe and fooliſh Virgins*; the one of which are ſaid to be kept out, the other received into the Mariage-chamber, *v.* 11, 12. fitly repreſenting the different entertainment of believers & unbelievers at the day of the general Judgment. A truth alſo, but liable to the ſame exception with the former (which alſo the aforeſaid Author puts in.) The *coming* which our Saviour here ſpeaketh of, is by *faith*. Bnt ſo ſhall not men come unto him at that day. The ſouls of Gods Saints being once entred into their glory, living by *ſight* (which they do being ſeparated from their bodies) they ſhall henceforth have no more uſe of *faith*. *Now abideth faith* (ſaith the Apoſtle, 1 *Cor.* 13.13. *viz.* whileſt we live here; not ſo after death, not ſo at the *laſt Judgment*, when men ſhall *ſee* and *feel* what now they do, or will not *believe*. So then, what our Saviour here ſaith of his not *caſting forth* thoſe that *come* to him, muſt be underſtood of *this life*. Thoſe who here come unto him by *faith*, believing on him, he will *in no wiſe caſt out*.

Non enim illuc homines ad Chriſtum per fidem venient, de quo adventu hic loquebatur. Maldon. in Text.

Queſt. But yet the Queſtion runs on. How not caſt them out here? *Anſ.*

Grotius's Suppoſition rejected as unſound.

Anſ. To this *Grotius* returnes an Anſwer, that they being thus come unto Chriſt, he will not for his part *caſt them out of his Kingdom of grace*, being entred as *Schollars* into his *School* (from whence he conceives this Expreſſion to be borrowed) he will not *expell* them. Thus (ſaith he) do froward *Schoolmaſters* ſometimes deal by their *Schollars*, expell them without any juſt deſert. But ſo will not Chriſt deal by his Schollars, thoſe that come to him, being once his, they ſhall ever be ſo for all him, continuing and abiding with him if they will. But this favouring rankly of the *Arminians*, founding mans *perſeverance in Grace* upon the *liberty of his own will*, I reject it as unſound.

Non faciam ut moroſi Magiſtri, non expellam eum, nempè ſi perpetuò voluerit meum eſſe, per me non ſtabit quo minus ſit. Grot. Annot. in Text.

The true ſenſe of the phraſe here.

More ſolidly (to hold you no longer in ſuſpenſe) by *Caſting out* here underſtand we rather a *Rejection* than an *Ejection*, a *Repelling* than an *Expelling*. [*Him that cometh unto me I will in no wiſe caſt out.*] *Non repudiabo, non repellam*, I will not refuſe and reject him, but will receive and embrace him, bidding and making him welcome. So may we moſt fitly look upon the phraſe here, as having a Μείωσις, a λιτότης in it, intending more than it ſpeaks, importing a *gracious reception*, with a *loving and laſting entertainment*. Thus will the Lord *Jeſus Chriſt* receive all thoſe that come unto him by faith, he will *own them, and entertain them as his, and that for ever*. Two things conceived to be comprehended under this Expreſſion.

Neminem ad me venientem repellam, omnes admittam, omnes amplectar. Rupertus ad loc. & Maldon. &c.

Non repudiabo, ſed benevolè excipiam, & in æternum ſervabo. Piſcator Schol. in loc.

Two things comprehended under it.

1. He

1. He will *receive* them, entertain them. [*Him that cometh unto me I will not cast out.*] Even as a publick *Host* (saith *Maldonate*) should say the like terms, If any man come to me, I will not cast him out, his meaning would be apprehended to be, not I will not cast him out of my house having once received him in, (whereof no man would make any doubt) but that he will not refuse any such guests, but would readily receive them into his house, bidding them welcome, giving entertainment to them, making provisions for them. And in such a sense understand we our Saviour here, where he maketh the like Proclamation, [*Him that cometh to me I will in no wise cast out.*] That is, I will not refuse nor reject him, but will readily receive him into my house, my Church, where I will receive and make him welcome, giving entertainment to him, providing for him whatever shall be requisite in order to his salvation, applying to him the merit of my death, making him a sharer in the benefit of my Intercession, communicating unto him Grace here, and Glory hereafter. Such a *Reception* it is that Christ here promiseth to all those that come unto him, that believe on him. And this will he certainly perform to them. Whoever they are that come unto him, they shall not be rejected of him.

1. Christ will receive those that come to him. *Quemadmodum si publicus dicat Hospes, neminem qui ad hospitium venerit, ejiciam.* Mald. ad loc.

So was it with those who came to him in the dayes of his flesh for the cure of their bodily infirmities, we do not read that he refused, that he rejected any of them, or that he sent them

them away without what they came for. *Great multitudes followed him, and he healed them all* (ſaith the Text, *Mat.* 12.15.) True indeed, for that woman of *Canaan*, who came to him in the behalf of her daughter (of which you have the ſtory, *Math.* 15.) at the firſt he ſeemed to give her a repulſe, but it was only for the trial and exerciſe of her faith and patience, wherein ſhe perſevering, he grants her requeſt; *Be it unto thee even as thou wilt* (ſaith he) *v.* 28. And the like may they expect who come unto him upon a ſpiritual account, for the cure of their ſoul-maladies, for the taking away the guilt and power of ſin, and for the obtaining of eternal ſalvation by him, he will not reject them. However he may for a time, for the like exerciſe of their faith, hold them off, yet he will not *caſt them out*; he will receive them, he will embrace them.

And the Infants brought to them.

Even as he dealt by thoſe *Infants* that were brought to him in the arms of others, preſented to him for his bleſſing, *He took them up in his arms* (ſaith the Text) *and layed his hands upon them and bleſſed them*, Mark 10.16. Not repelling them, as his *Diſciples* did; they looking upon it as a matter of trouble, and a thing beneath their Maſter, not ſuitable to his excellency and greatneſs to meddle with young children, *they rebuked thoſe that brought them*; *But* (ſaith the Text) *when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer little children to come unto me and forbid them not*, v. 13,14. thereby declaring his readineſs to receive all thoſe whoever they are that ſhall come

come unto him to seek and receive any spiritual benefit from him. Whoever they are that desire communion with him, he will have communion with them. This is that which he tells the *Laodicean Angel*, Rev. 3. 20. *Behold I stand at the door, and knock, If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.* Whoever they are that hear Christ knocking at the door of their hearts and consciences, by his Word, and the motions of his Spirit, if they shall open unto him, receiving and entertaining him by faith, he will unite himself to them, vouchsafing to them a sweet communion with himself. Him that thus cometh unto him, to have communion with him, he will *not cast out.*

Obj. But what say we then to the *guest* in the Parable? He came to the *Mariage-feast*, came to have communion with Christ, yet we find him *cast out*. *Bind him hand and foot, and take him away, and cast him into outer darkness*; that is the doom which the King there passeth upon him when he came to see the guest, *Mat.* 22. 13.

The Case of the Guest in the Parable cast out from the Mariage-Supper, resolved.

Ans. To this an Answer is soon returned by consulting the verse there next following, which giveth us an account of the ground of this his ejection. *For many are called, but few are chosen*, v. 14. Many *called* outwardly to an outward visible communion with Christ, who are not truly given to him, are not in the number of Gods Elect. And in this number was this *guest*, who here crowded in for companies sake, a *hypocrite* joyning himself to the visible

visible Church, not being that in truth which he made profession of. So much we may learn from the 11th verse, which informs us that he *had not on the wedding garment*; he was one that was not regenerated, one that had not put on Christ by faith. And therefore no wonder that he was cast out. So shall all *Hypocrites* be sooner or later. But so shall not they who come unto Christ in sincerity. So coming to him he will receive them.

2. Christ receiving those that come to him retaines them with him.

2. And receiving them (in the second place) he will *retain* them. So much also is conceived to be implied in this phrase, *I will not cast him out*] he shall be with me, dwelling with me, having an everlasting communion with me. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (saith the 56. *v.* of this Chapter) whereof the Text is part. Those that receive Christ by faith (for that is meant by *eating his flesh, and drinking his blood*) he will not only *come and sup* with them, but *dwell* in them, having a constant and continued communion with them. Having once received them into grace and favour with himself (which he doth upon their believing on him) he will never cast them out of it. Herein (saith *Musculus*) doth this *our King* differ from other *Kings and Princes*, who are often inconstant in their affections, loving to day, loathing to morrow. What more common with them, than to cast their favourites out of favour? But so will not the Lord *Christ* do by his favourites. Those whom he once affecteth, he never rejecteth. *Having loved his own which were*

Non solum amanter ad se venientes suscipit, sed susceptos ita constanter ac perseveranter complectitur, tuetur & conservat, ut nunquam illos abjiciat. Aliud est Principum hujus seculi ingenium, &c. Musc. Com. in Text.

were in the world, he loved them unto the end (saith our Evangelist) *Joh.* 13. 1. Not only his *Disciples*, but all his *Elect* (who are there called *his own*, in as much as they were given to him by his Father) having set a peculiar affection upon them, he continued it to them *unto the end*, the end of his life, expressing it, as by taking care of them, keeping them, *Whilest I was with them in the world, I kept them in thy Name; Those that thou gavest me I have kept*, John 17. 12. so by dying for them. And like affection doth he still bear to all those, who being given to him, come to him, believe on him. Loving them once, he loveth to the end, to the end of their lives, and to eternity; once affecting them, he will never *cast them out* of his affection. Thus you see that it is so. *Those that come unto Jesus Christ he will not cast them out*, he will both receive, and retain them as his.

Quest. And why will he do so?

Ans. For this take two or three Reasons, or Grounds.

1. This is his *Fathers will*, that he should thus receive those whom he giveth unto him. *This is the Fathers will which hath sent me, that of all that he hath given me I should lose nothing* (v. 39. of this Chapter. Now with this *will* doth Christ perfectly and exactly comply. *I came down from heaven, not to do mine own will, but the will of him that sent me*, v. 38. And hereupon it is, that he so readily and constantly embraceth all those who being thus given to him by his Father, come unto him.

Reas. 1. This is the Fathers will.

Reaſ. 2. Chriſts clemency inclining him hereunto.

2. As this is his Fathers will, ſo his *own diſpoſition* inclineth him to it. He being a gracious, a merciful, a tender-hearted Saviour, he pitieth the condition of poor periſhing ſinners. When he was here upon earth, the ſtory tells us, how *when he beheld the City (of Jeruſalem) he wept over it*, Luke 19. 41. Taking notice of the ſad condition of it, what a dreadful judgment hung over the head of that people, his heart melted into tears. And with ſuch an eye of tender pity and compaſſion doth he look upon poor ſinners lying in their natural eſtate, and thereupon he readily receiveth thoſe that come to him, accepting the leaſt beginnings of faith. This is that which the Prophet *Iſai* fore told of him, *Iſa.* 42. 3. *A bruiſed reed ſhall he not break*, and *ſmoking flax ſhal he not quench.* Such is the clemency of Jeſus Chriſt in dealing with poor ſinners, that where he ſeeth any good deſires, any beginnigs of grace, though never ſo weak and ſlender, he is ready to accept them. Being herein like that *Roman Emperour*, of whom it is reported, that whoever came to him, he never ſent them away diſcontented. Thus whoever they are that come unto Jeſus Chriſt, come unto him in ſincerity, ſuch is his *Clemency*, his *Gentleneſſe*, he will *in no wiſe caſt them out.*

Reaſ. 3. To reject thoſe that come, were croſs to the end of his coming.

3. Which if he ſhould do (in the third place) it would be croſs to the *end of his coming into the world*, his taking upon him the office of a *Mediator*, which was *to ſeek and to ſave that which was loſt* (as he tells *Zacheus*).

us) *Luke* 19. 10. Now coming to ſeek after thoſe that ſeek not after him (*I was found of thoſe that ſought me not*, ſaith the Prophet *Iſay*, ſetting forth Gods preuenting mercy in calling of the *Gentiles*, Iſa. 65. 1.) he will not reject thoſe that come unto him. This being his work, to bring in loſt ſoules into his Kingdom of Grace (which it is, *Other ſheep have I which are not of this fold, them alſo muſt I bring*, John 10. 16.) He will not refuſe them when they come unto him. But to dwell no longer upon Doctrinal *Confirmation* or *Illuſtration*, Come we now to *Application*.

Uſe 1. The grand duty preſſed, of coming to Chriſt.

Where (in the firſt place) let me again take up that former *Motion*, preſſing what before I propounded, exhorting and perſwading all to *come unto Jeſus Chriſt*. This is the great and principal errand about which the Miniſters of Chriſt are, or ought to be imployed. They are the ſervants ſent forth to call the gueſts unto that *great Supper*, their Maſter putting this word into their mouthes, *Say unto them that were bidden, Come*, Luke 14. 17. their chief work being to perſwade men to come unto Jeſus Chriſt, to have communion with him. And this let me preſs upon all you this day. For which, what greater encouragement can you have than that which Chriſt himſelf here holdeth forth to you? even *the aſſurance of a gracious Reception*. Were *ſubjects* aſſured of the like from their *Princes*, that coming to them they ſhould not be rejected, but graciouſly received, who is

there but would have recourſe to them as occaſion were offered? Now this aſſurance have all poor ſinners from *Jeſus Chriſt*, that coming to him they ſhall have a gracious reception from him, he will bid them welcome, *Him that cometh unto me I will in no wiſe caſt out.*

In no wiſe] So our laſt Tranſlation doth well expreſs the Emphaſis in the Original. Οὐ μὴ, two Negatives, which in the Greek do *vehementiùs negare*, import a more earneſt and vehement Negation. *Nequaquam ejecerim*, I will *at no hand*, *in no caſe*, *in no wiſe*, caſt him out. Which let it ſerve to confirm and eſtabliſh the hearts of poor ſinnners iu the aſſurance of a gracious acceptation from Jeſus Chriſt upon their coming unto him.

Objections anſwered.

Obj. 1. Mans own unworthineſs.

Obj. I but (may ſome ſay) I am unworthy of any ſuch acceptance, a poor, vile, miſerable, worthleſs creature, having nothing to commend me to the *world*, much leſs unto *Chriſt*. Outwardly mean, nay and inwardly vile; a poor ſinful creature, who ſee nothing in my ſelf but what may juſtly render me odious and abominable in the ſight of God and Jeſus Chriſt. How then can I hope that I ſhould find ſuch a welcom from him upon my coming to him?

Anſ. Well, be it ſo as is alledged, yet be not diſcouraged; for which again mark the Text. *Him that cometh unto me*] Τὸν ἐρχόμενον, *Him*] the word is indefinite, yea univerſal, comprehending all, excepting none. Be he

he what he will, of what nation, ſex, quality, or condition ſoever; Jew or Gentile, male or female, bond or free, rich or poor, though a dog, ſcarce worthy to gather the crums under the table, though not worthy of the leaſt common mercies, much more unworthy to have union and communion with JeſusChriſt, yet coming to him they ſhall be welcome to him. Herein doth he differ from the *Common Hoſt* which before I ſpake of, who, however he keepeth open doores for all comers, yet unleſs they that come bring money with them to pay for what they call for, they ſhall not be welcome to him. It is otherwiſe with the *Lord Jeſus*, who not expecting to be any gainer by thoſe that come to him, will make all that come welcome, though they bring nothing with them to make them ſo. For this, that known *Proclamation* is expreſs, *Iſa.* 55. 1. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and milk without money, and without price.* Thus doth *Jeſus Chriſt* invite all poor ſinners to come unto him, to have a free communion with him. What though they have neither money nor monies worth? nothing to purchaſe their welcome, to make them worthy, yet let them come unto him. Which doing, let them reſt aſſured they ſhall *not be caſt out.*

The truth whereof many great ſinners have found upon their own experience. So did that *Woman* of whom we read in the Gof- Experiences of great ſinners coming to Chriſt.

pel, *Luke* 7. 37. (whether *Mary Magdalen* (as it is commonly taken) or rather ſome other (as is moſt probable) is uncertain.) *Behold a woman in the City, which was a ſinner* (ſaith the Text) *v.* 37. that is, a great, a notorious ſinner, a known ſtrumpet, a harlot, whom every one could point at; as the *Phariſee*, who had then invited Jeſus to his houſe did, wondering that Chriſt ſhould not know what manner of woman ſhe was, *This man, if he were a Prophet* (ſaith he) *would have known who, and what manner of woman this is that toucheth him, for ſhe is a ſinner*, v. 39. A notorious ſinner, a lewd woman; yet coming unto Chriſt, and expreſſing her good affection unto him, how welcome was ſhe to him? receiving from him what ſhe came for, the forgiveneſs of her many and great ſins; *Her ſins, which are many, are forgiven* (ſo our Saviour there tells *Peter*) *v.* 47.

Obj. 2. **Having nothing to bring to Chriſt.**

Obj. I but (may ſome ſay) there was a Reaſon why Chriſt ſhould bid her welcome; ſhe was one that *loved him much* (as it there followeth) expreſſing her affection to him by the *Preſent* which ſhe brought him, *A Box of precious ointment*, which ſhe beſtowed upon him (as the verſe there foregoing informs us.) But as for me, I have no ſuch preſent to bring unto him, no *Box of Oyntment* for him.

Anſ. But haſt thou *tears* for him as ſhe had? truly penitent tears? Haſt thou a broken and contrite heart to preſent unto him? a heart

a heart broken with true godly ſorrow for ſin? If ſo, ſtand not upon any other preſent. *Thou deſireſt not ſacrifice, elſe would I give it; thou delighteſt not in burnt-offering, The ſacrifices of God are a broken ſpirit, a broken and contrite heart O God thou wilt not deſpiſe* (ſaith the man after Gods own heart) *Pſal.* 51. 16,17. And haſt thou ſuch a *heart* in thy boſom? though thou have nothing in thy *hand*, yet come unto Jeſus Chriſt.

Obj. But I have done much againſt him. *Obj.* 3. Having done much againſt him.

Anſ. And had not *Paul* done ſo? whom Chriſt himſelf from Heaven chargeth with perſecuting of him; *Saul, Saul, why perſecuteſt thou me?* Acts 9. And ſo much he confeſſeth againſt himſelf. *I was a Blaſphemer, a Perſecutor*, &c. Whereupon he concludes himſelf to be the *chief of ſinners*, 1 Tim. 1. 13,15. yet coming unto Chriſt he obtained mercy from him; which was done (as he there ſaith) that he might be a *pattern for them who ſhould after believe on him.*

Obj. I, but I have rejected Chriſt, being offered and tendered unto me again and again, ſtopped my ear againſt his Word, and quenched the motions of his Spirit, refuſing him when he came to me. And may not I look for a juſt retaliation, that he ſhould reject me when I come to him? *Obj.* 4. Rejecting of him being offered.

Anſ. Yet ſtill conſult the Text. *Him that cometh unto me*] Be he what he will, though a rebellious and obſtinate ſinner.

Obj. I, but I am an *Apoſtate*, who have *caſt*

Obj. 5. Apoſtatizing from him.

out Jeſus Chriſt after that I had received him, and given entertainment to him, having returned to my former ſinful wayes and courſes which I had ſometimes abandoned. Now doth not the Apoſtle exclude all ſuch from any hopes of benefit by him? What elſe means that known Text, *Heb.* 6.4. where ſpeaking of ſuch, he ſaith, *It is impoſſible they ſhould be renewed again unto repentance, ſeeing they have crucified to themſelves the Son of God afreſh*, &c.

Anſ. For this know, that it is ſpoken of a *wilful and univerſal Apoſtacie*, a malicious and deſpiteful contemning and oppoſing of Chriſt and his Goſpel, by thoſe who were once convinced of the truth thereof, which is properly the *ſin againſt the Holy Ghoſt*. Now as for ſuch, who thus *crucifie Chriſt afreſh, and put him to open ſhame*, doing that in *Affection* and *Converſation*, which the *Jews* did in *Action*, *Treading under foot the Son of God, counting the blood of the Covenant, wherewith they were ſanctified, an unholy thing, and doing deſpite to the Spirit of Grace* (as the ſame Apoſtle further deſcribeth the ſame ſin, *Cap.* 10. *v.* 29.) As for ſuch (I ſay) juſt it is with God to give them up to an impenitent heart, to a reprobate ſenſe, ſo as that they ſhould never ſeriouſly think of coming to Chriſt any more. But as for this, it is hoped it is not your caſe.

Obj. 6. *Obj.* Yea, but I do not know but it may be, and I fear it is.

Anſ.

Anſ. But why do we fear ſo? *Be not wicked overmuch* (ſaith the *Preacher*, Eccl. 7. 17. *viz.* in thine own apprehenſion (as the Text may be expounded) which ſome are, whileſt they make their condition worſe than really it is. So do not you. But for the cure of all theſe feares, put your ſoules upon this way of *coming unto Chriſt*. Which if God ſhall incline your heart to do, now take this as an evidence that you are not under the guilt of that unpardonable ſin, but reſt aſſured that upon your coming to him you ſhall find mercy from him. *Him that cometh unto me* (though a Backſlider, an Apoſtate, (the worſt of Chriſtians, or of men) *I will in no wiſe caſt out.* The reaſon why deſperate Apoſtates receive no benefit by Chriſt, is not becauſe he will not receive them, but becauſe they will not come unto him. Only *come unto him*, and fear not.

The ſin againſt the holy Ghoſt by ſome unjuſtly charged upon themſelves.

Queſt. But how ſhall I ſo come unto him, as that I may be aſſured that I ſhall not be *caſt out*, not rejected by him?

Queſt. How to come unto Chriſt ſo as to be received of him.

Anſ. A uſeful Queſtion, which I wiſh were in the heart of every of you ſeriouſly to propound to your ſelves. For Anſwer whereunto, in brief take theſe few and plain Directions.

Anſ.

1. That you may *come unto Chriſt*, you muſt firſt *hear of him*. *Encline your ear, and come unto me* (ſaith the Lord) *Iſa.* 55. 3. And this muſt they do who would come unto Chriſt, they muſt encline their ear, they muſt be

Dir. 1. Hear of him.

be acquainted with the Doctrine of the Goſpel concerning him. *Every man therefore that hath heard, and learned of the Father, cometh unto me* (ſaith our Saviour) *v.* 45. of this Chapter. In this way it is that God the Father bringeth men to his Son Chriſt, by teaching and inſtructing them in the Doctrine of the Goſpel. With out which there is no coming unto him, no believing on him. *How ſhall they believe on him of whom they have not heard?* Rom. 10. 14. A neceſſary preparation for the ſoule in coming to Chriſt; it muſt firſt have the eye opened, the underſtanding enlightned with the knowledge of him, to know who, and what he was, and is, what he hath done, and what he hath ſuffered, and to what end, and what benefit they may expect from him, and in what way they ſhall come unto him. Thus it is, God doth not bring men blindfold to Chriſt, but he firſt openeth their eyes, and taketh the vail off from their hearts, making a diſcovery of him to them. As for ignorant ſoules, who know nothing of Chriſt, they are not in a capacitie of comming to him.

Dir. 2. **Be convinced of the need of him.**

2. Thus hearing of Chriſt then (in the next place) be *convinced of the need you have of him*; which till a man be, he will never come unto him. This it was that brought thoſe impotent and diſeaſed perſons unto him in the dayes of his fleſh, even the ſenſe of their own bodily infirmities. And this it is which putteth the ſoul upon coming to him, even the

the ſenſe of its own ſinfulneſs and miſery. Which labour you to be throughly convinced of, that you may ſee and feel your loſt undone condition without him; that you may be truly and throughly ſenſible of the burden of ſin. Such, and only ſuch they are that Chriſt inviteth to come unto him. *Come unto me all ye that labour, and are heavy laden*, Mat. 11. 28. *viz.* under the burden of ſin, groaning under it, earneſtly deſiring to be freed from it, both from the *guilt* and *power* of it.

Dir. 3. Hearken to his invitation and command.

3. Being thus in meaſure fitted and prepared for Chriſt, now hearken to his *Invitation* and *Command*, calling you to him, requiring you to come to him. This it was that made *Peter* ſo adventurous to come unto his Maſter upon the water; *Lord* (ſaith he) *Bid me come unto thee upon the water*, Mat. 14. 28. Now, this word every poor ſinner which is in meaſure prepared, hath; he hath a command from Chriſt to come unto him. *Come unto me* (ſaith he) which is to be looked upon not only as an *Invitation*, but an *Injunction*.

Dir. 4. Yeild a ready obedience to it.

4. And hearing this Word, now forthwith apply your ſelves to *yeild a ready obedience* to it. So did *Peter*; No ſooner did he hear that word from his Maſters mouth, *Come*, but preſently leaving the ſhip wherein he was, he caſts himſelf into the Sea. And the like do you. Hearing this word of command from this your bleſſed Saviour, requiring you

to

to come unto him, now ſtand not to reaſon with fleſh and blood, but renouncing all other confidences, betake your ſelves unto him, reſolving to break through all difficulties, come what will come, to make towards him. Among other renounce your *own righteouſneſſe*. Like as the Story tells us of blind *Bartimæus*, when ſitting by the high-way-ſide, and crying after *Jeſus* then paſſing by, he heard him call him to come unto him, he preſently *caſting away his garments* (ſaith the Text) *roſe and came to him*, Mark 10.50. Even thus do you, hearing Chriſt calling you to come unto him (which he doth in his Word) now ariſe and caſt away your garments, even all *impediments*, as the garments of *ſinful luſts*, the rotten rags of the old *Adam*, ſo the garment of your *own righteouſneſſe*. This it was that *Paul* caſt overboard, made loſs of his *own righteouſneſſe*, that he might come unto Chriſt, that he might *win him*, Phil. 3 8,9. The like do you, that you may be *cloathed* with that *white garment*, the righteouſneſs of Chriſt, come *naked* unto him. That you may be *filled* by him, come *empty* to him, That you may be *enriched* by him come *poor* to him, bring no *money* with you' Remember that Proclamation forenamed; *Come, buy wine and milk without money.*] They who come unto Chriſt bringing money in their hands, I mean any thing of their own, whereby they may think to purchaſe an intereſt in him and his benefits, let them expect

Mans own righteouſneſs to be renounced.

pect no better welcome than what *Simon Magus* found from *Simon Peter*, when he came to him proffering him money to buy the Holy Ghoſt with, *Thy money periſh with thee* (ſaith he) *Acts* 8.20. Would you be welcome to Chriſt, ſo come to him, as to be received of him; come empty to him, emptied of your own righteouſneſs, renouncing all confidence in whatever of your ſelves you have done or can do.

5. And thus making towards him then (in the laſt place) *Caſt your ſelves upon him, give up your ſelves unto him*, receiving him in that double relation of a *Saviour* and a *Lord*. Thus doth God his Father hold him forth to all that will come to him. And thus do you receive him, not only as a *Saviour*, believing, reſting upon the all-ſufficiency of his merit for the pardon of your ſins, and eternal ſalvation, but alſo as a *Lord*, ſubmitting to him, giving up your ſelves, as to be *ſaved*, ſo to be *governed* by him. And ſo coming unto him, now be you aſſured of a welcome, a free and gracious reception.

Dir. 5. Take Chriſt as Saviour and Lord.

Only ſee (what I touched upon by way of *Caveat* before) that this yonr coming be *Real*, not *Formal*. Remembring that forenamed *Gueſt* in the Parable, who coming to the *Marriage-Supper* without a *wedding garment*, was caſt out with diſgrace. And ſo ſhall all *Hypocrites* be ſooner or later. However for a time they may paſs for members of the Church, mingling themſelves among the people

Caveat. Make ſure your coming to Chriſt be real.

ple of God, enjoying the ſame *priviledges*; having Communion in the ſame *Ordinances* with them, yet he who ſeeth and knoweth them, will in his time diſcover them, and diſcovering, eject them, to their everlaſting ſhame and confuſion. Take heed that none of you be found in this nnmber. If you come unto Chriſt, let it be in a *cordial way*, in ſincerity and truth. And ſo coming, now take up the *Comfort* which our bleſſed Saviour here lets fall.

Vſe 2. Comfort, comers to Chriſt ſhall be received by him.

You ſhall not be caſt out, not by him. He will not reject, but receive and embrace you, owning you for his, taking you into his protection and care, ſo as you ſhall not miſcarry. Committing your ſoules unto him, they ſhall be in ſafe cuſtody; and he will give entertainment to you, providing for you whatever ſhall be requiſite in order to your everlaſting happineſs.

Chriſt receiving, it matters not who rejects.

Aud will *Chriſt* thus receive you, What matters it then who they are that reject you? will he take you in, what matters it then who they are that caſt you out? This (it may be) doth the *World*. This is that which the Apoſtle complaineth of. *We* (ſaith he, ſpeaking of himſelf and other the Apoſtles of Jeſus Chriſt) *are made the filth of the world, and are the off-ſcouring of all things*, 1 Cor. 4.13. And ſuch oft-times is the portion of Gods Saints here. They are the worlds *Offall*, the worlds *Outcaſts* (as the *Pſalmiſt* and the Prophet *Iſai*, ſpeaking of the diſperſed *Jewes*, calleth

calleth them *the Outcasts of Israel*, Psal. 147. 2. Isa. 56.8.) Yet let not not this discourage, as long as they are not so to Christ. He hath received them, and having received them, he will not *cast them out*.

The Father will not reject whom the Son receiveth.

And will not he cast them out? why then they may be sure his *Father* will not. He having *Committed all Judgment to the Son* (as we have it, *John* 5. 22.) he will not reverse what he doth. Those whom his Son acquits, he will not condemn. Those whom his Son receiveth and giveth entertainment to, he will not cast out. Being welcome to the *Son*, they shall for his sake be welcome to the *Father*. And what matters it then what they are to others? though others *cast them out*, out of *Church*? So did the *Jewes* by all those that made a profession of the name of Christ, they *cast them out of their Synagogues*, John 9. 22. Excommunicated them. And the like doth that *man of sin*, that *Antichrist* of *Rome* by all the true Professors of the Gospel, he by his thundering Excommunications casteth them out of the Church. And the like do other *Sects* (as the *Anabaptists*, whom *Musculus* here instanceth in) those that are not of their way, that will not joyn with them, they pronounce them to be none of Christs sheep, none of his subjects, no true members of the Church. But let not Christians be scared with these *bruta fulmina*, these mock-thunderbolts. So long as Christ himself owneth them, let not them regard whoever they are that cast them

Causeless Excommunications not to be regarded.

Contrà istam utrorumq; tàm Anabaptistarum, quàm Papistarum temeritatem communiendæ sunt præsenti Christi oraculo eorum conscientia, qui vel ab illis vel ab istis excommunicantur. Musculus Com. in Text.

them out. Coming to Christ, and believing on him, they have communion with him in his *Kingdome of Grace* here, and shall have communion with him in his *Kingdom of Glory* hereafter. This by way of *comfort* to all who do come to Christ.

Use 3. Terror to wicked men, they shall be cast out.

On the other hand (in the third place) here is a word of *terror* to all those who will not come to him. All wicked and ungodly persons, such as have Christ offered and tendered to them, and they are invited to come unto him, yet they refuse and reject him. With those *Guests* in the Gospel, they have something or other to take them off from him, so as they do not regard to seek out after *Union* and *Communion* with him. For all such, let them make account of a just retaliation, to be rejected by him. So much is here insinuated in the the Text. *Him that cometh to me I will in no wise cast out.* Intimating, that those who do not come unto him, he will cast them out. Not coming to him here, he will cast them out hereafter. At that last and great day, when they, and all others, shall be brought before him, then shall he pass the sentence of a final *Rejection* and *Ejection* upon them. Not owning them. This is that our Saviour giveth the *Jewes* to take notice of (as by the aforesaid Parable of the *foolish virgins*, Mat. 25. so again) *Luke* 13. 25. Where he sheweth them how vain a thing it would be for them another day to plead those priviledges which then they stood so much upon.

When

When once the Maſter of the houſe is riſen up (ſaith he) &c. *Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets* (ſo, as it were taking acquaintance of him. But mark what followeth.) *But he ſhal ſay, I tell you I know you not whence you are, depart from me all ye workers of iniquitie.* Though they ſhould then court him, yet he tells them he would take no acquaintance of them. And the like let all wicked and ungodly men, whether openly or ſecretly ſuch, not only *profane* perſons, but *hypocrites*, expect and look for. When the door of grace and mercy is ſhut (as after this life it ſhall be to them) then may they knock, but in vain; whatever they can plead for themſeves will be to no purpoſe. All the outward *priviledges* which here they have enjoyed, will be no advantages to them. That they have lived under *Ordinances*, wherein they have had an outward viſible Communion with Chriſt, not only hearing his *Word*, but partaking of his *Sacrament*, there eating and drinking in his preſence, this will make nothing for them, but much againſt them. This is that which they muſt then make account to hear from the mouth of *Jeſus Chriſt, I tell you I know you not, depart from me ye workers of iniquity.* Thus ſhall he then *caſt them out*, who would not here *receive him in*. They that would not here receive him into their *hearts*, that he might *rule* there, he will not then receive them into his *houſe*, his *Kingdom*, there to dwell and

reign with himself, but he shall then cast them out into that outer darkness, where shall be weeping and wailing and gnashing of teeth. And in so doing who shall charge him of injustice, or yet rigour? That wicked men are excluded and cast out (as at that day they shall be) they can charge it upon none but themselves. Not upon Christ. It was not he that first rejected them, he offered himself to them, and was ready to receive them upon their coming to him. That they are cast out they may thank themselves. Such was their stubbornness, they would not come when they might; and therefore their exclusion is just. *Thy destruction is of thy self* (saith the Lord to *Israel*, Hos. 13.9. And so is this their exclusion. *Because thou hast rejected the Word of the Lord, therefore he hath also rejected thee.* (saith *Samuel* to *Saul*) 1 Sam. 15.23. And so may it be said unto them: Because you rejected the Lord Christ here, would not hearken to him, would not receive him; therefore he hath also rejected you. Here is terror.

Use 4. Christ a pattern for the Christians imitation.

In the fourth and last place, having heard what is the mind of Jesus Christ here, let me now propound him as a *pattern for imitation* to all those who own him, and desire to be owned by him, let them be *like minded with him. Let the same mind be in you, which was also in Christ Jesus* (saith the Apostle to his *Philippians*) Phil. 2.5. And so say I to you, all of you, and whoever they are that profess the name.

name of Jesus Christ, *Be you like-minded with him.* And that, as in other respects, so 1. in this, of receiving and embracing those who are given to him, and come to him, even all true believers, such as professing the faith of Christ, walk answerably to that profession. Seeing Christ is pleased to own them, to receive and embrace them, so do you. Do not you cast out any of those whom he saith he will not cast out, but receive them into your hearts, and, as occasion is, into your houses, making much of them, delighting in them. So did *David*; *My goodness* (saith he) *extendeth not unto thee, O Lord, but unto the Saints that are in the earth, the excellent, in whom is all my delight*, Psal. 16.3. And so let it be with us. However we *converse* occasionally with others, the men of this world which cannot be avoided so long as we are in the world, as the Apostle yeilds it, 1 *Cor.* 5. 10.) yet let our *delight* be in the Saints. And let our *goods* also (according to our abilities and their necessities) extend unto them. They being *near* to Christ, let them be *dear* to us. Let us *in no wise cast them out*; but let them have a room in our hearts; which let it be as an open house to receive all those who have *aliquid Christi*, any thing of Christ in them. Seeing Christ hath received them, so do we.

1. In receiving those that are given to him.

It matters not what otherwise they be, though despicable as to the world, in regard of the meanness of their *outward condition*, or *inward abilities*, yet let them not be so to us.

Though outwardly mean.

ns. Such they are whom God oft-times maketh choiſe of to give to his Son Chriſt. *Hath not God choſen the poor of this world* (ſaith St. *James*) Jam. 2. 5. *God hath choſen the weak things of the world* (ſaith St. *Paul*) 1 *Cor.* 1. 27. *Homines de plebe*, perſons weak as in eſtate, ſo in parts. And ſuch they are whom oft-times we may ſee forwardeſt in coming to Chriſt. Such they were who moſt an end followed him in the dayes of his fleſh, to whom he Preached. *Go and ſhew John* (ſaith he to thoſe Diſciples of his) *the poor have the Goſpel Preached unto them*, Mat. 11. 5. Perſons of inferiour rank and quality, the vulgar, common ſort of people. Them, the Teachers of thoſe times, *Phariſees* and *Lawyers*, contemned and vilified, calling them *Populum terræ*, *the people of the earth*, having a Proverb in uſe among them (a proud and a fooliſh one, as *Grotius* writing upon that Text juſtly cenſures it) *Spiritum non requieſcere niſi ſuper divitem*, *The ſpirit reſteth only upon the rich mans head*; ſo as they diſdained to teach and inſtruct them. But ſo did not our bleſſed *Saviour*. He moſt commonly made choice of them for his Auditors, finding his Miniſtery moſt powerful and effectual among them. And ſo did his ſervant the Apoſtle St. *Paul* after him, who tells his *Corinthians*, *Not many wiſe men after the fleſh* (men carnally and worldly wiſe) *not many mighty*, *not many noble are called*. And if ſo, take we heed how we deſpiſe any of them upon the account of the meanneſs of their outward

Proverbium ſtultum & ſuperbum, Grot. Annot in Mat. 11. 5.

ward condition, or inward abilities. If they be dear to Christ (which they are, if they be such as are come to him, believe on him) let them be so also to us.

Though Weak in Grace.

Yea, though *infirm and weak in grace*. Though *bruised reeds and smoaking flax*, yet do not *break*, do not *quench* them. This will not Christ do, let not any other dare to do it. *Who hath despised the day of small things?* (saith the Prophet *Zacharie*, speaking concerning the building of the material *Temple*) *Zach.* 4. 10. This did not God, who favoured and intended to bless and prosper those weak beginnings: And therefore let not any others do it. So say I concerning this *spiritual Temple*, which is built in the hearts of those who are given to Christ, true believers, who are *the Temple of God* (as the Apostle sometimes calls them, 1 *Cor.* 3. 16, 17, *&c.*) Who shall here despise the day of small things? This will not *Jesus Christ* do; this let not any of us do. Where there is any thing of Christ, own it; making much of the least beginnings of grace, where we apprehend them to be in truth and sincerity.

In special applyed to the Ministers of Christ, who are not to reject any that come to him.

Which, as it concerneth all, so in a special manner the *Ministers* of the Gospel, whom Christ hath made (as it were) his *door-keepers* in his house, his Church, having put the *keyes of the Kingdom of Heaven* into their hands, as the key of *Doctrine*, so of *Discipline*, let them see that herein they imitate their *Master*, not turning either of these *keys*

againſt any of thoſe that would come to Chriſt. This it was (as I ſhewed you) that our Saviour rebuked his *Apoſtles* for, their rebuking of thoſe that would have brought young children unto him, *Mark* 10.14. Let not the like be charged upon any of the *Miniſters* of Chriſt, that they ſhould be any wayes inſtrumental in keeping back any that would come unto him, ſo as to diſcourage them by their *Doctrine*, or repel them by their *Diſcipline*.

A Cavil anſwered about Miniſters not receiving all to Sacramental Communion.

Obj. But how is it then that you do ſo, may ſome happily here ſay?) How is it that you repel and reject thoſe from coming to have communion with Chriſt in the Sacrament of his Supper, who are willing to come?

Anſ. But who are they? It may be ſuch as are not fitting to come to that Ordinance. Such was that *Gueſt* in the Parable fore-named, forward to come to the Supper, but not fitting. And ſuch it may be are they, perſons whoſe lives and converſations (being ſcandalous) do proclame to the world, that they are ſuch as have not put on the *wedding garment*. And being ſuch, if the *ſervants ſhall caſt them out*, the Miniſters of Chriſt refuſe and reject them, it is no more than what their *Maſter* both allowes and requires them to do.

Reply. Yea, but they are ſuch as Chriſt himſelf will not caſt out, being ſuch as the *Father hath given unto him*, and ſuch as are *come to him*, believing on him, ſuch as making a

Pro-

Profeſſion of faith walk anſwerably to that profeſſion.

Anſ. But (if ſuch) who is it then that caſts them out? Sure I am, not the Miniſters in this place. If any ſuch be kept from this Ordinance, it is not they that have caſt them out. No, their deſire hath been, and is, that all thoſe who are hopefully ſuch, ſuch as are come unto Chriſt in ſuch a way, ſhould come to his *Table*, to have Communion with him in this Ordinance. Only they deſire they ſhould come to it in an orderly way, not ſo as to make a gap for others to break in upon it who have no right to it. So as if any ſo qualified want this Ordinance, they muſt charge it upon themſelves, not us, who deſiring to imitate our *Lord* and *Maſter*, ſhall not willingly caſt out any to whom he ſaith, *Come*. But having lately had occaſion to fall upon this Vindication, I ſhall not inſiſt upon it again.

Repelling of any fit for Communion not juſtly charged upon the Miniſters in this place.

In the ſecond place, whileſt we receive thoſe that are given to Chriſt, *and come to him*, let us alſo (in imitation of him) *receive thoſe who are given to us, and come to us.* Which let it be applyed in a ſpecial manner to thoſe whom God hath ſet over others; to *Magiſtrates*, *Miniſters*, *Parents*.

2. Chriſtians to receive what God giveth to them, applyed in ſpecial.

1. For *Magiſtrates*, whether *Supreme* or *ſubordinate*, let them be like-minded towards thoſe whom God giveth to them, by his providence putting them under their Government, themſelves alſo being willing to ſubmit

1. To Magiſtrates who are not to eject their ſubjects.

mit thereunto, let not them *cast them out*, out of their protection, but receive them, and take care of them, improving their Authority and Power for their security and welfare, both temporal and spiritual, doing *Justice* to them. It was *Absaloms* insinuation to the people, when he aspired to the Crown, *O* (saith he) *that I were made Judge in the Land: that every man which hath any suit or cause might come unto me, and I would do him justice*, 2 Sam. 15. 4. What he politickly there promiseth, let all Rulers and Governors really and cordially perform. Those who come to them for justice, let them do it them, hearing their grievances, righting their wrongs, not rejecting, not slighting them, though never so mean. This is that which the Lord calleth for from the *Judges of Judah*, Isa. 1.17. *Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.* And this let all *Magistrates* and *Rulers* do; those that are in such a way given to them, committed to their charge, and *come unto them*; submitting to their Government, let them not *cast them out.*

2. To Ministers, who are not to neglect their people.

2. In like manner for *Ministers*; those whom God hath *given to them*, put under their charge, being such as come unto them, attending upon their Ministery, professing a voluntary submission thereunto, let not them *cast them out*, or cast them off, neglecting their duties towards them. It was that which *Eliab* said to his brother *David*, when he came up to see the Battel; *With whom* (saith he) *hast*

thou

thou left thoſe few ſheep in the wilderneſſe? 1 Sam. 17.28. ſo checking and reproving him for neglecting of his charge. What he ſpake to him by way of diſparagement in ſcorn and contempt, let it be ſeriouſly hearkened to by all the Miniſters of Chriſt. He having made them his *Shepherds*, committed his *ſheep*, his people unto them; let them take heed how they neglect or caſt off the care of them, leaving them in the wilderneſſe of this world, expoſed to ſo many dangers by reaſon of their ſpiritual enemies. This will not their *Maſter* do, the Lord Chriſt the *great Shepherd of the ſheep*, *He calleth his own ſheep by name, and leadeth them out* (as he ſaith of himſelf) *John* 10. *v.* 3. that is (as *Diodate* explaines it) his care is not only for the general body of his Church, but it extendeth it ſelf alſo to every particular member, as need requireth, leading them forth into green paſtures, providing for them ſpiritual refection and comfort. *And* (as it there followeth) *when he putteth forth his own ſheep, he goeth before them*;] that is, guiding and protecting them, being alwayes preſent with them, and vigilant over them, going before them in *Doctrine* and *Example*, (as our new *Annotation* hath it.) This Chriſt did when he was here upon earth, therein ſetting a pattern for all his *Miniſters*, his *under-ſhepherds*, who according to their ability are to do the like to the *ſheep*, the people committed to them. Thoſe whom *God* hath *given* to them, *coming* to them, let them not *caſt them out*.

3. And

3. To Parents, who are not to cast out their children, specially if obedient.

3. And the like may be said for *Parents*, to whom God hath given *children*, they coming to them in a way of duty and obedience, let not them *cast them out*. This *David* speaks of, as a thing possible and supposable (though himself had not experience of it) *Psal.* 27. 10. *When my father and my mother forsake me*] that is, though they should. And so it sometimes is, natural *Mothers* forget their *Children*. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget* (*saith the Lord, &c.* Isa. 49. 15. A thing too frequent; but wherever it is found, most *unnatural*; a shame to *Heathens*, much more to *Christians*, who looking upon their children as given them of God, are not to cast them out, not to leave them as the *Ostrich doth her eggs in the sand, forgetting that the foot may crush them, or that the wild beast may break them* (as the careless nature of that creature is described) *Job* 39. 14, 15. but to take care of them for their education and subsistance, providing for them necessaries and conveniences, specially if they be such as come unto them in the way of submissive obedience.

What to be done to those that are disobedient.

Obj. But what if they cast off their Parents?

Ans. Why yet both *Nature* and *Religion* obligeth the Parent not wholly to cast off them, but to look after them (as *David* did after his *Absolom*) seeking their return to them. Which if they shall find, then are they to receive them. So did the *Father of the Prodigal*,

of

of whom the Parable tells us, *When he was a far off, his father saw him, and had compassion, and ran and fell on his neck and kissed him*, Luk. 15.20. Such affections should there be in natural Parents to their children. Being given to them by God, and coming to them, they are not to cast them out.

Yet one word more, and that for all Christians, who have here also a *pattern for their imitation*, teaching them in all things to *comply with the will of their heavenly Father*. This let them do in regard of their outward temporal estates. Being confidently assured of what our Saviour here saith, that *All that their Father giveth them shall come unto them*, things shall come to pass according to his all-disposing providence, let them quietly and contentedly submit thereunto. Only serving that providence in the use of lawful meanes, let them accept what he giveth them, reacheth forth to them, resting contented with their Fathers portion. Not greedily scraping and gathering they care not in what way, by what meanes, so laying hold upon that which God never gave them.

Christians in all things to comply with the will of their heavenly Father.

Resting contented with what he giveth them.

A point which *Musculus* (writing upon this Text) applyeth in a particular way to the *Kings* and *Princes* of the earth, for whom he wisheth that they would all make use of these

Applyed in special to the Rulers of the world.

Et utinam Principes nostri dictum hoc Christi usurparent, ac verâ fide quisq; eorum diceret, Omne quod dat mihi Pater ad me veniet; ut modus esset bellorum istorum, quibus inter se dilatandis regnorum suorum pomariis tumultuantur, & orbem cædibus replent. Musc. Com. in Text.

words,

words, saying with themselves what their Saviour here doth, that *All that their Father giveth them shall come unto them.* And thereupon rest contented with what they have, putting up the sword into the sheath, not seeking the enlargement of their Territories and Dominions (as too often they do) whereby they set the world on fire, filling it with confusion and blood.

In general to all Christians.

And what he saith to them in special, let me say unto all *Christians* in general, wishing that every of them would make the like use of these words, each one saying within himself, *Whatever my Father giveth me shall come unto me*; What portion my Father allotteth me I shall have, and so rest contented therewith, be it more or less.

This Doctrine how abused by covetous persons.

Cavendum verò ne animus φιλάργυρος avaritiæ suæ ac πλεονεξίας pretextum ex hoc loco colligat, dicens; Quicquid ad me venerit, non ejicio foras. Musc. ibid.

And making such use of the former part of this Text, let them take heed of abusing the latter, which *covetous* persons (as *Musculus* notes upon it) will be ready to do, who hearing that *all that the Father giveth them shall come to them*, they thereupon resolve to get what they can, but to part with as little as they may, No, *that which cometh unto them they will in no wise cast out.* This was *Nabals* resolution, when *Davids* messengers came to him for some relief for their Master in his straits, what (saith he) *Shall I then take my bread and my water, and my flesh which I have killed for my shearers, and give it unto men whom I know not whence they be?* 1 Sam. 25. 11. Such *Nabals* there are too many every where,

where, whose resolution is, whatever God giveth them not to cast it out in such a way. True indeed (as the same *Author* further noteth) there is such a use which may lawfully and warrantably be made of these words, *viz.* that those to whom God giveth estates, they are not to cast them out by prodigal and luxurious spending and squandring of them, but in a provident way to preserve them; yet in the mean time, what God calleth for, either for pious or charitable uses, let them not be unwilling to part with. So was *Abraham* with his *son*, whom God had given to him, yet he was not unwilling to give him to him again. In like manner are Christians to deal with their estates; where God calleth for them, they are not to withold them; so resting contented with, and thankful for their fathers portion.

Men not to cast out their estates by wasting of them. *Christianus certe dona Dei non temere abjiciet, ut etiam hîc dicere queat; Quicquid ad me venerit non ejicio foràs.* Idem. ibid. *Interea tamen illa ex fide erga Deum in usus necessarios tàm proximi, quàm suos dispensabit, contentusq; illis erit, qualia qualia sint,* Idem.

Yea, though happily it be not every wayes answerable to what they could desire. It was a weakness in *Abraham*, who in the want of one blessing (a *Son*) seemed to slight all other mercies. When the Lord by way of encouragement said unto him, *Fear not Abram, I am thy shield, and thy exceeding great reward*, he presently and passionately replies, *Lord God, what wilt thou give me, seeing I go childless?* Gen. 15. 1,2. Let there not be the like murmuring or repining thought in any of the Lords people. In the want of some one desired mercy, let them not cast out all others by a slighting and undervaluing of what they have

Christians to be contented with and thankful for their Fathers portion, though not answerable to their desires.

have received. What they have, let them know it is that which their *Father hath given them*; and ſo looking upon it as their *fathers portion*, let them receive it contentedly, thankfully.

Chriſtians to comply with Gods will in their afflictions and ſufferings.

And what they do as to *mercies*, let them do the like alſo as to *Croſſes* and *Chaſtiſements*; taking notice that whatever their Afflictions be, they are no other than what their *Father hath given them*, layed out for them, let them quietly ſubmit to them. Herein alſo hath their bleſſed *Lord and Saviour* ſet them a pattern, who, however he deprecated that *bitter cup* which he ſaw coming towards him, praying again and again that it might *paſſe from him*, yet ſtill he reſolves his will into the will of his Father, *Nevertheleſſe not as I will, but as thou wilt*, Math. 26. 39. And again, *v.* 42. *O my Father, if this Cup may not paſſe away from me, thy will be done.* And afterwards, when *Peter* drew his ſword for his reſcue, he taketh him off, declaring what his own reſolution was, *The cup which my Father hath given me ſhall I not drink it?* Joh. 18.11. And herein let him be a pattern for us, every of us. Looking upon every *Cup* of affliction which is put into our hands, as the *Cup which our Father hath given to us*, let us not caſt it out nor refuſe to drink it. Not ſeeking by any indirect and unlawful wayes and meanes to ſhut out, or ſhake off whatever trials the Lord ſhall be pleaſed to exerciſe us with, but quietly and contentedly ſubmit to his

his diſpenſations, both in regard of the kind, and meaſure and continuance, not chooſing our own rod, but in all ſubmitting to the will of our heavenly Father: Thus ſuffering in an *obediential way*, as our bleſſed Saviour did, now may we comfortably expect the like iſſue that he had, even a gracious ſupportation under it, and a happy deliverance out of it.

FINIS.